

Improvement Era

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ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT
ASSOCIATIONS AND THE
SCHOOLS OF THE CHURCH
OF JESUS CHRIST OF LATTER
DAY SAINTS



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DAY SAINTS, SALT LAKE
CITY, UTAH.

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A Place of Prayer

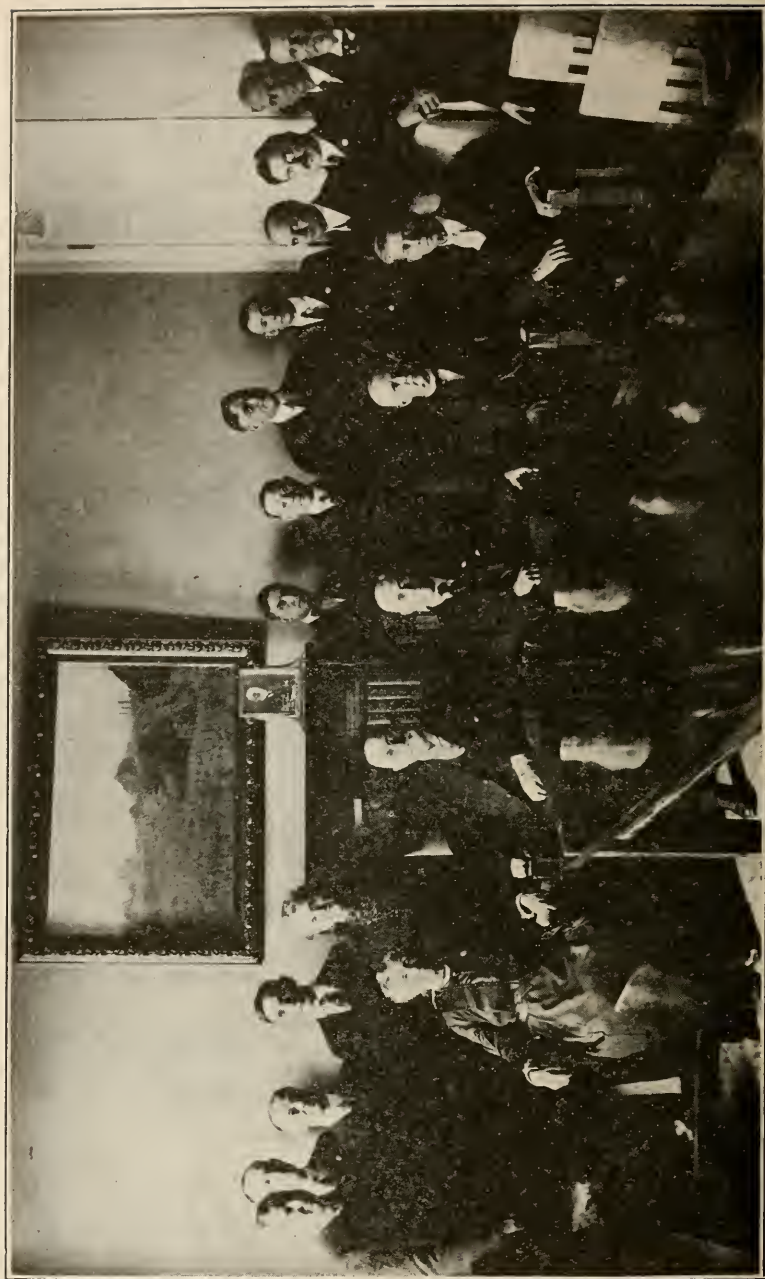
Wilford Woodruff, fourth President of the Church of Jesus Christ of Latter-day Saints, and the first General Superintendent of the Y. M. M. I. A., (born in Farmington (now Avon), Connecticut, March 1, 1807; died in San Francisco, September 2, 1898) before he joined the Church and ever after, was a strong believer in the efficacy of prayer. He had a place of prayer. In the early spring of 1830, he was employed to run a flour mill at Collinsville, Connecticut. During this time he became especially anxious to know the will of the Lord. He says:

"My work in the mill was very light, and I passed much of my time in reading, in meditation, and in prayer. I read the Bible, and it was like a new book to me. I received much light in perusing its sacred pages. If I was cast down, tried, or tempted, I found in it relief in connection with the Spirit of God.

"A short distance from the mill was a beautiful island upon the top of which was a level field covered with flowers. The island was surrounded by a rapid current of water dashing over the rocks. The banks of the current were thickly studded by tall, waving pines. I chose the pleasant retreat on the top of the island as my place of prayer and supplication. I retired to it many times, both by day and by night, and offered up my soul in prayer to the Lord. I never shall forget the happy hours I spent alone in meditation and prayer upon that solitary island. When sitting there alone, there would come to my mind the words of Robert Pollok:

"In the wide desert where the view was large,
Pleasant were many scenes, but most to me
The solitude of vast extent untouched by hand
Whose nature sowed herself and reaped her crop;
Whose garments were the clouds; whose minstrels, brooks;
Whose lamps, the moon and stars; whose organ choir,
The voice of many waters; whose banquets,
The falling leaves; whose heroes, storms; whose warriors,
Mighty winds; whose lovers, flowers;
Whose orators, the thunderbolt of God;
Whose palaces, the everlasting hills;
Whose ceilings, heaven's unfathomable blue;
And from whose rocky turrets, battled high,
Prospects immense spread out on all sides in air,
Lost now between the welkin and the main,
Now walked with hills that slept above the storm."

"The Lord blessed me with joy and happiness such as I had never before enjoyed, doubtless because I was living up to the best light I had. I had no apostle or prophet to teach me the right way; so I had to do the best I could. In my zeal to promote good, I got up prayer meetings in our village, and prayed for light and knowledge. It was my desire to receive the ordinances of the gospel, as I could plainly see by reading the Bible that baptism by immersion was a sacred ordinance. In my eagerness, yet being ignorant of the holy priesthood and of the true authority to officiate in the ordinances of eternal life, I requested the Baptist minister to baptize me. At first he refused because I told him I would not join his church, as it did not harmonize with the apostolic church which our Savior established. Finally after several conversations, he baptized me on the 5th of May, 1831. This was the first and only gospel ordinance I sought for until I joined the Church of Jesus Christ of Latter-day Saints."



Members of the Board of Trustees, of the Brigham Young University, and other leading brethren, taken after the adjournment of the board meeting, January 25, "Leadership Week," Brigham Young University. Center front row Presidents Heber J. Grant, Anthony W. Ivins, and Rudger Clawson, and President Emeritus George H. Brimhall. The Sisters are Susa Young Gates and Zina Young Card.

IMPROVEMENT ERA

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No. 5

Prayer

*Prepared by Bishop J. W. Condie by Appointment of the
Oneida Stake Presidency*

That prayer has always been one of the fundamental principles of the religious life of every people can scarcely be questioned. There are very few pages of Holy Writ that do not breathe of its sacred essence. It is implied and expressed in such unquestionable terms, that even a superficial study of the Scriptures should convince the most skeptical as to its importance in the evolution of human society. Yet there are many of the so-called scholars of the day, who while they do not deny entirely the efficacy of prayer are inclined to regard it as of minor significance in shaping the destiny of a people or of an individual. Some even regard it as a practice that is out of date and "old fashioned," while those who are more liberal in their views consider its virtue as merely subjective. They may admit that it is a good thing for the individual to have faith in prayer, because they say it gives him a steadiness of purpose, an aim in life, as well as producing a stimulating effect on his courage and self determination, which of themselves become a power for bringing about the desired end. In other words they would argue that the only value served by prayer is the psychological effect it may have upon the individual.

But every now and then we hear of some of these learned men of materialistic bent of mind, who are confronted with such an array of evidence of Divine intercession that they are at a loss at times to know where to anchor their theories of life. There is an incident known to have happened in England within the last few years, whereby a little girl, perhaps the only child of a well-to-do family, became very ill. At once the family physician was summoned, but in spite of his efforts the child

grew worse. The parents in dismay called other medical aid—the best that could be found, but to no avail or purpose. Weeks passed by but each day found her growing weaker and more ill. Finally the doctors held a consultation and decided that her case was so critical that she could not possibly live. All earthly help had now come to be of no avail. The parents with hearts bowed down in grief knelt by the bed-side of the dying child and poured out their soul in tears to their heavenly Father. Here it was they solemnly promised to serve the Lord to the end of their days if he would but spare the life of their little child. A few simple words were uttered but they came from two repentant souls in “sack cloth and in ashes.” One of the physicians stood near with head bowed in reverence, and when the “amen” was spoken he became a living witness to the fact that the little girl was beginning to show signs of returning life. In course of time she became entirely healed. The attending physicians, while they had no explanation to offer, were obliged to admit that her recovery to health was not due to any human skill.

While we as Latter-day Saints do not deny what this subjective motive for prayer is well worth while even though there were no other; yet we feel there are volumes of proof to substantiate the fact that there is an objective phase to the question quite as important, if not more so, as the former one named.

At a meeting held in the Oneida stake some few years ago one of our apostles, who ranks high in the scientific world today, declared in reference to this subject that there is as real and tangible power emanating from prayer, when properly entered into, as is generated from an electric dynamo. That the laws governing prayer are as natural as those which control the generating and distribution of electrical energy, and that some day we shall understand these laws as we now do the simplest ones of science. But the skeptic never fails to point out what appears to him to be an inconsistency in the possibility of God's being able to keep in daily communication with individuals scattered over this vast earth's surface; or, if even this were possible, how one Supreme Being can administer to the personal needs of each. While this does present questions that seem inexplicable, yet there are countless truths of every day occurrence quite as marvelous and unanswerable as the ones regarding God's manner of dealing with his children. The pulsation of the human heart; the action of the brain; the return of leaves and blossoms to trees in springtime; the magnet's attraction for certain metals at its positive poles, and its repulsion for the same objects at the negative end; the real meaning of gravity;

these and a thousand others too numerous to mention present questions equally incomprehensible to the human mind. But if we know that God lives and answers our petitions, why should we fail to place ourselves in line to receive his blessings simply because we can not understand just how he performs these apparent wonders? Yet we are not in utter ignorance as to the hand dealing of God. When we consider the wonderful advancements made by weak mortal man along the line of scientific discoveries and inventions it does not require any great flight of the imagination to conceive of what God's possibilities are; yet both are obtaining results by the application of natural law. The wireless telephone, the Edison phonograph, the motion picture, the use of radium in prolonging life, these and countless other discoveries of man reveal to him his possibilities of even duplicating, in a crude way, God-like powers and attributes. For any one today to deny the reality of man's ability to transmit the human voice through thousands of miles of unconnected space would be exposing his ignorance quite as much as the ungainly, overgrown, country youth, who, going to a circus for the first time in his life stood gazing at a long-necked giraffe for several minutes. Finally turning on his heels in disgust, feeling that he had been duped, he was heard to exclaim, "There ain't no such animal." Fifty years ago the idea of such common feats as flying across the Atlantic ocean, voyaging in a submarine, being entertained in our own parlors by the noted musical artists of the world merely by pressing the lever of a phonograph, would have been considered the dream of a madman only, or the wild imagination of Darius Green. Then does it not appear that any person is in danger of exposing his lack of culture who undertakes to criticize too severely any principle of which he is ignorant?

Returning to the principles governing prayer, we may say that while they have not been revealed to man in their fulness, yet we are not left in doubt as to the operation of many of them. In the first place the laws governing prayer are as immutable as those of chemistry, agriculture or any other science. That is to say, response is only to be predicated by complying with the conditions of the problem. Just as the farmer reaps his harvest as a result of following definite rules of planting and cultivation, so we obtain answers to prayer by complying with certain requests of our heavenly Father. For instance, we must live every day of our lives in such manner that we are entitled to the companionship of his Holy Spirit, for without this we sever the connection by which we communicate with him.

"His Spirit will not always abide with man," we are told—only do we retain it by keeping his commandments. This prin-

ciple is like the wireless telephone whose success of operation depends upon all associated instruments being kept in perfect harmony with each other. Any disturbing factor interrupts the transmission of messages. So in prayer, man's soul must be kept in tune with God's Spirit, by righteous living, if he would gain the desired end. This being complied with God is obligated; he can not turn a deaf ear, for as was explained by the apostle referred to, there is a power emanating from prayer that the gates of heaven can not withstand. So every Latter-day Saint who so sets his house in order, has established such a perfect connection between his home and the throne of God that he will never fail to receive daily, hourly—yes, continuous—assistance from on High, and he will never be deserted, as were the people of Judah and Jerusalem who, as recorded in Isaiah 1:15, received the following chastisement: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." What a sad condition for people to be left in when, through transgression, they are shut out from the presence of God! How helpless we are without his assistance; how little we can do except by his guiding hand. Some one has said that not a human being in all the world can make even a blade of grass to grow. We can not produce a single head of wheat if God should withhold his help. This beautiful green and prosperous world of ours would become as barren and desolate as the Sahara desert, if God forgot us but for one season. Then why should we be so neglectful of our prayers? Why should it be necessary for an apostle of our Church to deliver a message from the Lord to the people of this stake that we were so neglectful of this sacred duty, that it had become displeasing in God's sight?

God has made no promise to the unfaithful; they can claim no blessings from him, so that if we have failed in this important duty unless we repent we must pay the penalty. On the other hand the eternal riches promised to those who will love him and keep his commandments are more than worth every effort that it costs to obtain them. What can be more gratifying to grief-stricken parents who sit by the bed side of a beautiful child stricken with disease, when during the awful stillness of midnight they behold the features of death stamped upon the face of this child of their bosom? What comfort, I repeat, what a load of care is lifted, when two humble elders of the Church step upon the threshold of the doorway! They come by way of invitation of the fond parents in obedience to the injunction of the ancient Apostle James who said: "Is any sick among you, let him call for the elders of the Church, and

let them pray over him, anointing him with oil, in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up." The child according to this promise recovers, or may perchance die, but whatever the result, there comes to that family as a result of obedience to this commandment such a sweet, heavenly relief from anguish that convinces beyond all doubt that God does live and has heard their prayer. Then it is, like Abraham of old, that they are ready to stake their all upon the altar of God. But the lamentable thing is that when health is again restored, and prosperity comes their way, they, too, soon forget to observe that great commandment given by the Master in I Thessalonians 5:17. "Pray without ceasing," and Psalms 55:17, "Evening and morning, and at noon, will I pray, and cry aloud, he shall hear my voice." If Christ himself found it necessary while on earth to observe this principle, how much greater need have we to follow his example; and that he did make this a practice of his life might be inferred from the following, Luke 6:12: "And it came to pass, in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

Our duty in this regard is furthermore made known in the Doctrine and Covenants Sec. 64:4.

Pray unto the Lord, call upon his holy name, make known his wonderful works among the people."

Again Sec. 61:37-39 (speaking to Joseph Smith, Oliver Cowdery and Sidney Rigdon and the same injunction applies to us all):

"And inasmuch as you have humbled yourselves before me the blessing of the kingdom is yours. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death."

As proof of the seriousness of this neglect in the sight of the Lord, observe Sec. 68:33:

"And a commandment I give unto them, that he that observes not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."

Furthermore, our duty does not end by merely attending to this principle as parents, but we are instructed in the 68th Sec. 28 verse as follows:

"And they shall also teach their children to pray and to walk uprightly before the Lord."

Many of our hymns point out very poetically but none the less specifically this obligation to our heavenly Father, as in the following:

"Ere you left your room this morning,
 Did you think to pray?
 In the name of Christ our Savior,
 Did you sue for loving favor,
 As a shield today?"

"Prayer is the soul's sincere desire,
 Unuttered or expressed,
 The motion of a hidden fire
 That trembles in the breast."

"How the Lord will provide
 From the store-house in Heaven,
 We know not alway,
 Yet to him will we pray:
 For we're never denied,
 When in poverty driven
 We ask of our Father,
 The Lord will provide."

"Sweet hour of prayer! Sweet hour of prayer
 That calls me from a world of care,
 And bids me at my Father's throne
 Make all my wants and wishes known:
 In seasons of distress and grief,
 My soul has often found relief,
 And oft escaped the tempter's snare
 By thy return, sweet hour of prayer."

There are other principles upon which the efficacy of prayer depend; for example Luke 11:8 reads: "Ask and it shall be given you, seek and ye shall find," but the law also states: "Let him ask in faith, nothing wavering. For he that wavereth is like the waves of the sea, driven with the wind and tossed." Again, Matthew 21:22: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." From these passages of scripture we are to infer that man must be sincere in what he asks for, and have faith that his prayers will be answered, and work to that end, otherwise they are of little consequence. Nor is the prayer that is learned and repeated by rote of much virtue. Although Jesus, when asked by his disciples to teach them to pray, gave a simple pattern as a guide, yet he did not expect this to be repeated parrot-like on all occasions. One can not be sincere in following any set form of petition day after day. Unless there is conscientious thought involved in what we ask of the Father, our prayers become as insincere as that of a certain man who, so the story goes, became so accustomed to asking for the same thing in the same monotonous way, day after day, that finally he decided as time became more pressing to have his prayer printed and hung upon the wall of his room. As each morning and evening arrived, instead of bowing down in the attitude

of prayer he simply pointed to his printed card and said, "Lord, these are my sentiments." Let us beware of falling into such a rut; for, as pointed out by Elder Talmage, at our recent conference, this is not praying it is simply, "saying prayers."

Another error we are likely to drift into, especially in public prayer is in the repetition of words and phrases not our own which mean little to us because they have been acquired from someone else and are used for rhetorical effect only. They are of the type that Jesus warned his apostles against using when he said, "But when ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking." (Matthew 6:7.) In other words, God has made it plain to us that he does not care to listen to our petitions clothed in the splendor and glitter of high sounding terms and phrases, but prefers our simple, every-day language such as the following: "Our Father, who art in heaven, hallowed be thy name."

While there are many types of prayer, such as secret prayer, family prayer, public prayer, blessing on the Sacrament and administration to the sick, the first two mentioned should concern us most at this time. Secret prayer is perhaps the most important of all in that it furnishes man an opportunity to "pour out his soul" in confidence to his Maker. Here in humility he communes with God in a heart-to-heart talk where he knows mercy and charity will be extended for all his weaknesses. That this should have a place in every person's daily program may be inferred from Matthew 6:6, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." What comfort this is to a heart bowed down in grief to know that there is a solace to be found for every earthly ill! How beautifully this truth is made known in the hymn:

"When sailing o'er life's stormy sea,
Mid billows of despair,
'Tis solace to my soul to know
God hears my secret prayer."

As to the family prayer, this should come as a part of the daily worship. It is suggested that before bowing down in the family circle a passage of scripture might be read or a hymn sung. This will have a tendency to create a proper atmosphere for the sacred ordinance that is to follow. It will also be the means of concentrating thought upon what is to be asked. Like other forms of prayer, it ought not to be long and tiresome for younger members of the family to follow; it should breathe a

spirit of thanksgiving and praise to our Father for all blessings, both spiritual and temporal, which we are privileged to enjoy. In the same simple language as used by our Savior, in the Lord's prayer, we may ask for our daily needs. To be sure, it is not out of place to petition for material blessings; as for food and raiment, for success in business, and the reasonable comforts of life. Like a kind and indulgent father, the Lord is always pleased to grant us those things which will contribute to our happiness and well being, if only in return we will show our appreciation by remaining humble and keeping his commandments.

In conclusion let it be said that God is no respecter of persons, that while he has promised to show mercy unto those that love and keep his commandments, yet will he deal justly by all. The scriptures are filled with injunctions pointing out man's duty in regard to prayer, so that no Christian is left with any excuse for neglect in this known duty. That it is not inconsistent with natural law for God to hear and answer personal prayers has been pointed out and that there is evidence in support of this may be verified by myriads of living testimonies, as well as instances from holy Writ. Then let us so order our lives in this stake that whatsoever trials we may be called to bear, we may go before the Lord with a clear conscience and ask for his divine assistance.

Preston, Idaho

Through the Years

The days reach out before me, filled with problems to be solved,
 With possibilities as yet unknown.
 Each hour like a golden stair unto my mind appears,
 On which to mount to heights where there are shown
 Those beacon lights that beckon mankind onward through the
 years.

No need have I of ermine robes to clothe me for the way,
 No need of priceless gems to deck my brow;
 The courage born of purpose my heritage must be,
 The strength of zeal to bridge each where and how.
 The hours are mine, the hours are thine, Godship our destiny.

Or we may be like beastial things in mire of the earth,
 Content to eat and sleep the time away;
 The choice is thine, the choice is mine, divinity's bequest,
 But each in turn, in full his debt must pay,
 The privilege ours to upward climb, a curse the sluggard's rest.
Provo, Utah *Grace Ingles Frost*



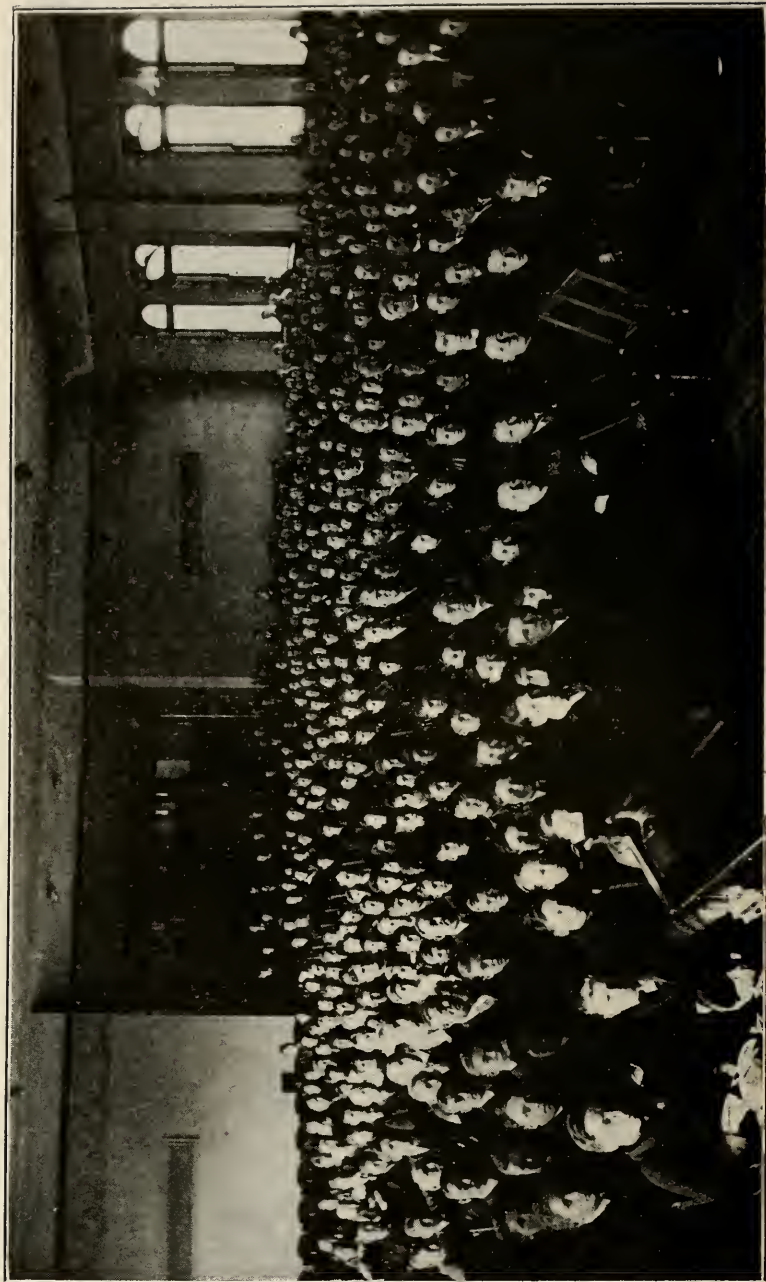
President Heber J. Grant and a company leaving the Brigham Young University building, "Leadership Week," Wednesday, January 25, after the general session.

A Laboratory for Leadership

By Lowry Nelson

"I like to think of the Brigham Young University as a laboratory for leadership," said Superintendent Adam S. Benion before the vast body of Church, social, and educational leaders, assembled at the leading Church educational institution during the week January 23 to 27. The occasion was the Friday assembly of Leadership Week, a week devoted by the authorities of the B. Y. U. to the giving of a series of short courses designed to train and stimulate leaders for the various activities in the Church.

Fully 3,500 people, in addition to the 900 regular students of the institution received instruction in one or more of the twenty-three different departments that were conducted daily throughout the week. There were forty-three different stakes represented by those who registered. Since all of those who came did not register, it is possible that this number might actually be larger.



Deacons by the hundreds assembled in College Hall during "Leadership Week," Brigham Young University, an inspiring and wonderful sight to look upon.

The stakes represented were: Utah, Nebo, Alpine, Wasatch, the four Salt Lake City stakes, North Sanpete, South Sanpete, South Sevier, Juab, South Davis, North Davis, Box Elder, Blackfoot, Curlew, Jordan, Fremont, Parowan, Carbon, Lost River, Garfield, Deseret, Millard, Beaver, St. George, San Juan, St. Johns, Duchesne, Shelley, Franklin, Uintah, Weber, Juarez, Taylor, Blaine, Summit, Tooele, Woodruff, Northwestern mission.

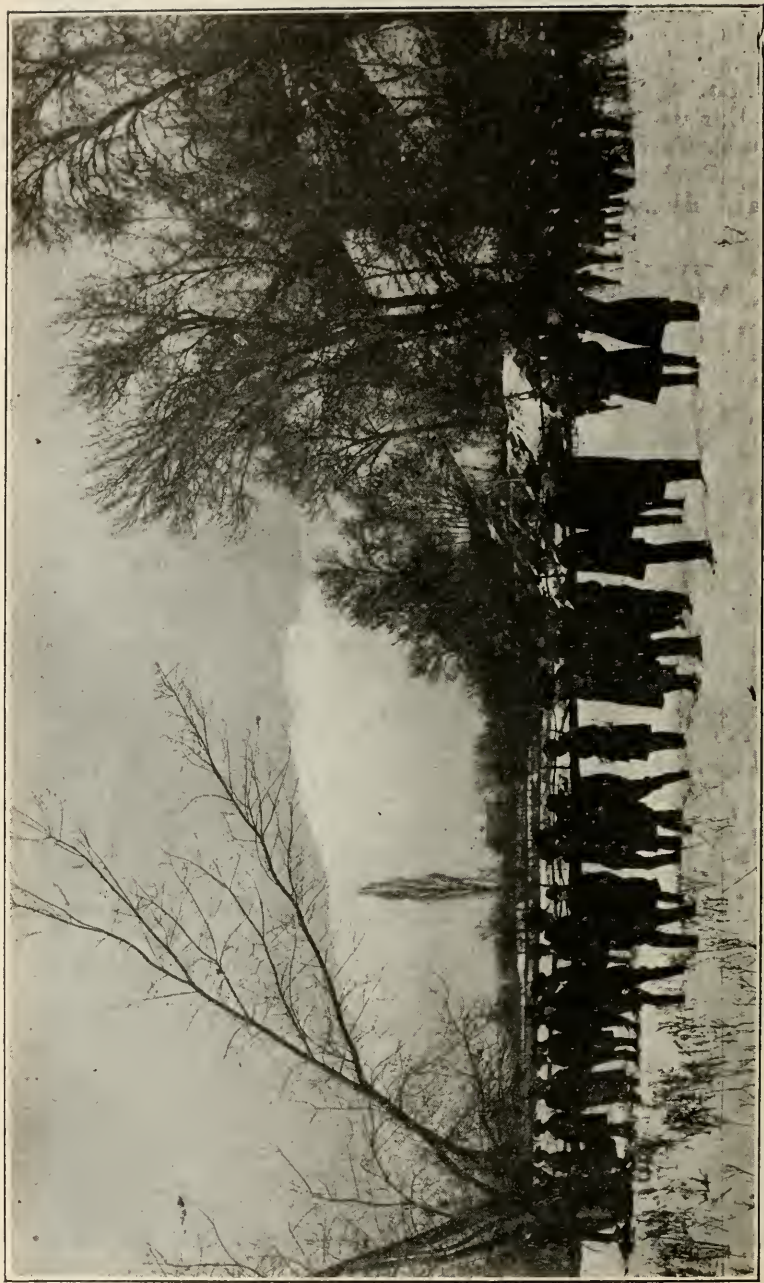
The average daily attendance was as follows: from 9 to 10 a. m., 800; from 10 to 11, 1,495; from 11 to 12, 1,640. The largest attendance during the week was on Friday, when the attendance during the third hour ran to 2,003. The general assembly at 1:30 each day crowded the College Hall beyond its capacity, and on Wednesday and Friday overflow meetings were held in the library. Even then, on these days, many people were unable to get into the meetings. These facts are given to indicate the interest that people are taking in the work.

While the inevitable result of the convention was inspiration, a conscious effort was made by those in charge of the programs, to supply, first of all, information. Real meat and drink for those "hungered and athirst" was offered at the intellectual banquet board. In addition to the regular faculty of the University, there were over fifty special lecturers engaged during the week, comprising many of the leaders in the religious, social and educational thought of the state.

Included in this group were President Heber J. Grant, President Anthony W. Ivins, nine of the members of the council of the Twelve apostles, two presidents of seventies; the two counselors of the presiding bishop; the Church school commission and superintendent, members of general boards of the various auxiliary organizations; also the following educators in the state: Professor Henry Peterson of the Utah Agricultural College, Dr. E. E. Erickson and Professor Leroy Cowles of the University of Utah, President Guy C. Wilson of the Latter-day Saints University, State Superintendent G. N. Child, and a number of district school superintendents and others.

Original Students Present

The week was unique in that it brought together again in actual school work many ex-students and alumni of the Brigham Young University and other schools. Four of the original class in the Brigham Young Academy were present the first day. They were, Dr. James E. Talmage, Dr. Geo. H. Brimhall, Joseph B. Keeler, of Provo, and S. D. Moore, of Payson. All met and recalled after forty-six years, those memorable days when they



Scout leaders studying trees, while on a "Nature Study Hike," during "Leadership Week," Brigham Young University.

all came thirsting up to quaff the waters of this new fountain of knowledge.

Boy Scouts Encampment

Boy Scout leaders came from various portions of the state and were provided cots and blankets free by the institution in the Maeser Memorial building. About fifty scoutmasters, assistants, and patrol leaders, were in regular attendance at the meetings and hikes during the week. Nature hikes were participated in daily, and were led by botanists, geologists and other naturalists. A "Good Turn Box" was installed in the hall and each scout leader was asked to drop an unsigned slip in it daily describing some good turn he had done during the day. The one doing the best good turn was awarded an orange ribbon. In addition, there was a prize offered by Scout Executive Oscar A. Kirkham for the best scout song composed during the week. This prize, as well as one offered by the *Daily Leader*, was won by Mr. Claud C. Cornwall. The words to the song are as follows:

The Scout Patrol (Tune: Peggy O'Neil)

If you want a group worth while,
That's the Y Patrol.
If you want a real scout smile,
Watch the Y Patrol.
Doing things with precision and snap,
Put the scout program square on the map;
Growing in fellowship, training for leadership;
That's the Y Patrol.

As originally composed the word "Iceberg" was used instead of "Y," to commemorate the first night the men spent in the Maeser building when the steam was turned off on them. Subsequent nights the fireman was on the job all night.

"The Daily Leader"

One of the interesting features of the convention for the visitors as well as for the local students and faculty, was the institution of the *Daily Leader*, a four-page mimeographed "sheet" published by the General Committee and distributed each morning. In announcing the policy of the *Daily Leader*, the "editorial staff" saw fit to remark in the first issue:

We pledge its columns to be free from scandal, love stories, and stale jokes. It will be devoted to the recording of the daily temperature and temperament of Leadership Week. And say, folks, if you see anything you want around here, help yourselves; except the chairs, leave them. We need 'em.

A regular feature of this new "daily" was the observations



A flash-light of the Ladies' Gymnasium, during the Social Leadership class. Miss Elmina Taylor, Executive Director Oscar A. Kirkham, Director E. L. Roberts, and Mrs. Algve Ballif, illustrating correct position, in dancing.

of "Rube Harrison" (Professor H. R. Merrill). Interesting bits of news of the day and the daily program were also published.

Social Leadership Work Popular

The work in social dancing, games, folk dancing, etc., conducted during three periods daily, was one of the most interesting features of the convention. That large groups could be successfully organized in play was demonstrated when between 350 and 400 people actually participated in play from 4 to 5 p. m. daily. The social dancing class was also large and some very valuable work was done in that department. Then the social hour for everyone, at 5 o'clock each day, gave the entire group the recreation they needed and made them better acquainted with one another as the days passed. Three days during the week Professor Sauer's band furnished the music for the dancers.

Music and Art Much in Evidence

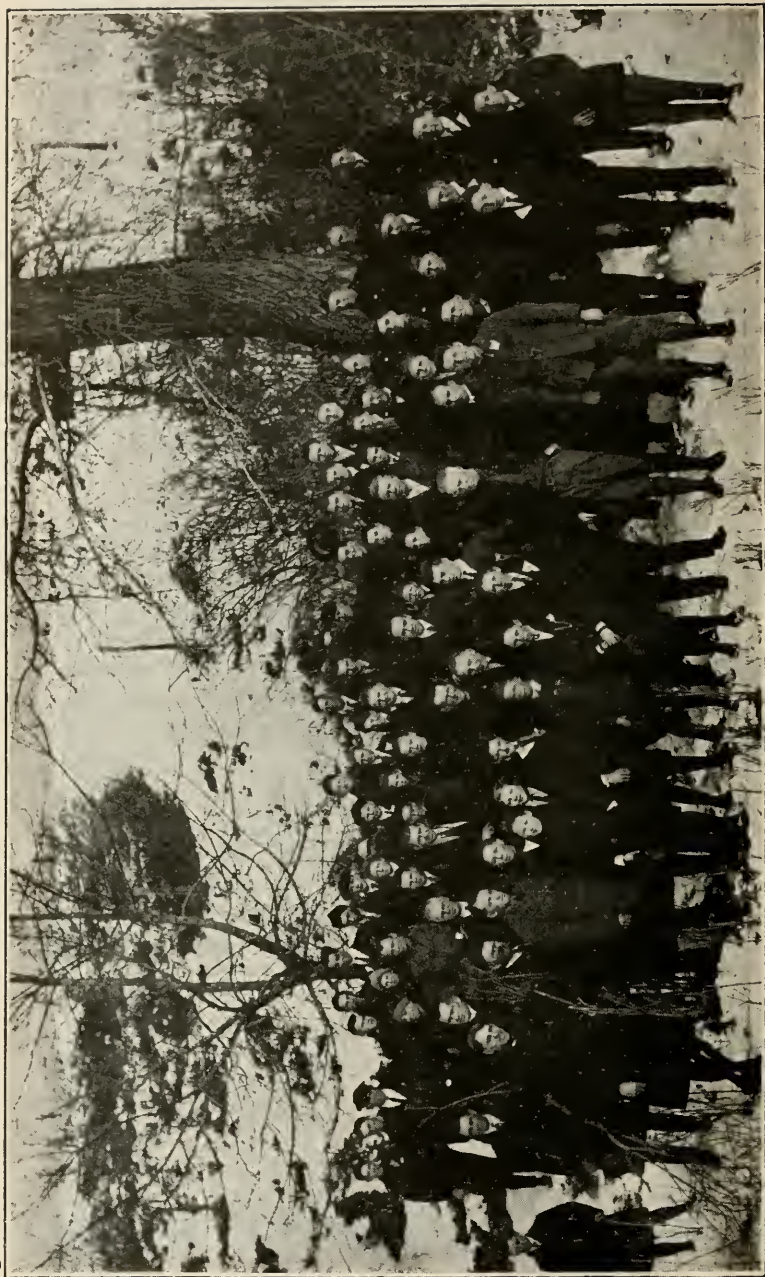
Other things that were very much enjoyed by the people were the excellent music furnished by the music department, under Professor Jepperson, at the daily general assembly, and the art exhibits that graced the halls of the University. The exhibit of John Hafen's pictures was especially enjoyed by many of the visitors. Other exhibits included one of Samuel Jepperson, prominent Provo artist, and the group of paintings by artists in Church schools.

Presidents Grant and Ivins Attend

Hundreds of people flocked to hear the address of President Heber J. Grant on Wednesday. This address: "The Fruits of 'Mormonism'"—was soul-inspiring, and many remarked that it was one of the finest that they had heard the President give. He was at his best, it seemed, and held the vast audience spell-bound for over an hour, relating faith-promoting experiences that had transpired in his eventful life. President Ivins addressed the Missionary and Genealogical sections during the morning.

"Deacons in Myriads"

The *Daily Leader* accused President T. N. Taylor of using Church influence in getting the priesthood well represented and also asserted that there was something prophetic about his initials, T. N. T. "His simple word," the *Leader* continued, "brought the deacons in myriads and the elders in hordes. Seven hundred fourteen attended the two priesthood sections



Scout leaders and a sprinkling of scouts, while on a "Nature Study Hike." Most of these men slept in the Maeser Memorial Building, where, during the day, scouting activities were taught.

on Tuesday." A large audience of Priests were instructed by Bishop David A. Smith on Thursday morning.

Practical Needs Not Ignored

While there was greater stress placed upon the training for leadership in Church activities, the every day needs of other people, not included in these classes, were given attention. For example, there was held a section for business men and one for home-makers. In the former section the lecturers included Stephen L. Richards, W. W. Armstrong, and F. C. Adams.

The homemaking sections were very popular, and some excellent work was accomplished. In addition to the general lectures which were given from 11 to 12 daily, laboratory demonstrations were conducted daily in the following divisions: millinery, quantity cookery, clothing problems, and two lectures were given on art in the home. In the section in millinery, ten hats were made by the women, under the direction of the instructor.

Evenings Well Provided For

Each evening of the week was given over to some activity at which the members of the convention were admitted free. The first night was a get-acquainted party; Tuesday night the students entertained; Wednesday night the college play, "Clarence" was presented; Thursday night the music department gave a recital, and Friday night a series of hymn illustrations were presented by the class in pageantry.

A Need Fulfilled

That such an event as Leadership Week fills a need in the life of Utah was eloquently evidenced by the overwhelming response given this year. As Superintendent Adam S. Bennion remarked, "It points the way to possibilities of which this is only the foreshadowing."

President F. S. Harris, in summing up the situation, has this to say:

Leadership Week stands out most prominently, not so much for what it was, but for the possibilities for greater service to mankind in the future which it suggests. It will become an annual event at the Brigham Young University, and the subject matter will be so arranged that the same people may return year after year and find a perennial freshness of information and inspiration. The response this year greatly exceeded our expectations, and has impressed us with the particular responsibility and the possibilities which the occasion carried with it.

Progress of State Schools

By Mosiah Hall, Professor of Education, University of Utah

Utah believes in education. This belief is manifested in both faith and works. From the beginning two ideals have dominated the current of progress in the state:

"Without vision the people perish" and

"The glory of God is intelligence."

Scarcely had the pioneers wrested from the parched soil the bare necessities of life when their thoughts turned to education. The University of Deseret, now the University of Utah, was founded in 1850, three years after the valley was settled. Before this date elementary schools had been conducted in tents, log cabins, or other temporary quarters. The first substantial buildings erected were school houses which at the same time were meetinghouses or community centres. From that time until the present, education has kept pace with the spiritual and economic development of the state, and today the school system of Utah, according to the Russell Sage Foundation ranks seventh among state school systems of the union.

Progress During the Past Decade

High Schools. During the past decade, educational progress has been particularly rapid. In 1911 state aid for the encouragement of high schools was provided, and at the same time the state board of education set up definite standards to guide the schools in their development. Since then high school facilities have been afforded in practically every county in the state, more than 40 splendidly equipped high school buildings have been erected, and the enrollment has increased from 4,009 in 1910 to 16,184 in 1920. Best of all, among the young people of the state, the habit of attending high school is becoming fixed, and compulsory measures are now scarcely necessary. The belief is current that a high school education is the birthright of every American boy and girl. If certain authorities are right in maintaining that a high school education adds more than 100% to the efficiency of its possessor, then Utah is doubly blessed in thus securing a higher quality of citizenship and at the same time augmenting materially her prospective wealth.

Consolidation. In 1915 the legislature completed the consolidation of the rural schools, making with the five city systems, a total of only 40 school districts or units in the state. Undoubtedly this was the biggest piece of school legislation ever enacted by the state. It gave to the schools an efficient or-

ganization, equalized school advantages and burdens within the respective districts, and made possible a wise administration of school affairs. Progress under consolidation has been remarkable. The census of 1920 credits Utah with the largest per capita enrollment, between the ages of 5 and 20, of any state in the union. No other state has so complete a system of consolidation, and in this respect, Utah is the model for other states to emulate.

Providing \$25 per capita. Consolidation, however, was only the first step necessary to the making of an effective state system of schools. It is an accepted axiom, that a cheap school is a poor school. Within reasonable limits, it is equally evident that any school unit tends to become as good as the amount put into it is large. It is necessary, therefore, to have behind each child a sufficient, definite school fund. In this respect it was found among the various units that almost fatal inequalities existed. A local tax of 5 mills in a certain district, yielded only \$6.90 per capita of the school population, while the same levy in another district gave \$57.10 per capita. This disparity is due to the fact that the latter district has a large per capita amount of wealth while the former is comparatively poor. Such inequalities made it imperative that something be done to help equalize school revenues. Consequently in 1921 the legislature put into effect a constitutional amendment providing for a state fund of \$25.00 per capita of the school population to be distributed to the various districts. This measure is eminently just. It recognizes the principle that the wealth of the state should bear a just proportion of the expenses needed to educate the children of the state. Most of the states in the union are endeavoring to provide a state fund, covering approximately one-half of the expenses of maintaining their schools, the remainder to come from local taxes and federal aid. There are other states which exceed Utah in the amount of state funds provided. California provides a state fund of \$30.00 per capita for her elementary school population and \$60.00 per capita for those of high school age.

A comprehensive program. The schools of the state offer a comprehensive program of education. The child with his capacities and possibilities is regarded as the centre of educational effort. His needs as a developing personality and as a prospective citizen of the commonwealth form the basis for the selection of subject-matter and a guide to school method and government. Borrowing from the language of the boy scouts, the purpose is to make every child, so far as his nature will permit: physically fit; mentally alert; morally straight; vocationally skilled; esthetically inclined, and spiritually alive.

In this far-reaching endeavor, the schools rely upon the cooperation of the home, the church, and the community. In the final analysis, the purpose of all these institutions is the same. Like education they aim to promote complete living and so add to the happiness of existence.

Among the objectives enumerated above it is recognized that spiritual or ideal values are fundamental. The home and the church, however, are primarily responsible for the development of spirituality, it cannot be taught directly by the schools, but it does come as a by-product of school effort and discipline.

Health Education. Consequently, health education is regarded as the first direct essential of school activity. The relationship of spirit and body is so intimate—one is so profoundly influenced by the other—that no argument is needed to justify the placing of health education first in the curriculum. Moreover, the lessons of the world-war are yet fresh in memory. One-third of the young men examined for the draft were unfit for military service because of physical defects which for the most part could have been remedied in childhood. For every soldier killed abroad, eleven children under five years of age died at home largely from preventable causes. The plague of influenza, engendered by the war, caused the death of 500,000 people in the U. S., about ten times as many as were killed in the war. Facts such as these cry aloud for a more efficient system of health education in the schools of the country. They justify the effort Utah is putting in this direction, and occasion a feeling of pride in the fact that her health program is unexcelled by that of any other state.

Other Essentials. Other essentials of education receive due emphasis. The teaching and practice of civics go hand in hand. Everywhere children are assisting as never before to care for school buildings and grounds—broken windows and marred school houses are almost a thing of the past. From this attention to school property, they are led naturally to protect public property, to take pride in the appearance of their respective towns and to participate in community affairs. A generation of such teaching will banish the fear of Bolshevism from the land.

Music and art, and an appreciation of the finer values of life, receive marked attention. The development of esthetic sentiments is more essential now than ever. They serve as a guide to the wise employment of leisure time, besides adding to the beauty and joy of life itself.

Vocational instruction and practice, particularly in the rural high schools, occupy a large place in the curriculum. The fact is recognized that a majority of people must engage in

agricultural and industrial pursuits. From one-fourth to one-half of the time of students in the rural schools is devoted to this practical work. Splendid facilities are offered by the various high schools in the matter of shops, laboratories, and domestic science equipment. That these activities justify themselves in an economic sense cannot be doubted. Federal vocational agent, Mr. H. M. Skidmore, in a recent visit, declared, as reported in the press, that for every dollar used for summer supervision the state received \$1.92 in return; that the federal department estimated that for every dollar spent for vocational education, the nation is receiving fully \$12.00 in the value of added production.

While these newer activities are making rapid progress, attention to the "tools of thought" is by no means neglected. Children in the grades "read, write, and cipher" better than ever before, and in other essential subjects they are making satisfactory progress. Moreover, school is so attractive to the children that the question of discipline is no longer a torment to teachers, and corporal punishment is practically abandoned.

The new law on Americanization is justifying itself. Aliens who cannot read or write are required to pay a fee of \$10.00 which is utilized for their instruction. The state itself is not obligated to spend a dollar for this purpose. Classes have been started in Salt Lake, Ogden, Jordan, Granite, Box Elder, Tintic, Wasatch, Weber, Park City, Murray, Emery, Millard and Beaver. While progress is necessarily slow, yet it is encouraging. This splendid experiment is being watched by other states with great interest. The effort deserves to succeed, it should be given a chance. Thus far it has not received the public support that its importance merits.

The School Program Challenged. The voice of reaction is heard in the land. The educational program of the state is challenged. The world war with its demoralizing after-effects is responsible for this condition. Men are suspicious of things which they once viewed with confidence; they have lost faith in much that was formerly regarded as sacred. Education, in common with other institutions of society, is subjected to this withering influence. It is said that Utah has gone educationally mad; that her schools are shot through with irrelevant matter; that she cannot afford to keep up with the educational procession. It is to be hoped that this lack of faith is temporary and that with the return of financial stability, a clarity of vision will ensue.

No Backward Step Possible. Utah cannot afford to take a backward step. To tear down is easy, to build up difficult. Nothing could justify a serious lowering of school efficiency.

To take a backward step would be calamitous. Let the irrelevant matter, if it exists, be eliminated. Let those who believe that Utah should yield her leadership in education and drag along at the tail end of progress give mighty reasons to justify this pessimism. When a people lose their faith and pride they lose also the possibility of salvation.

"Without vision the people perish." The citizens of the state have deliberately put this educational program into effect. They were not coerced into it. It is the logical result of the spiritual vision of the pioneers—a natural outgrowth of their faith and works. To say that this magnificent achievement is madness is to challenge the entire history and development of the state. Utah may be trusted to keep the faith.

Roots

*By Professor C. Y. Cannon, Department of Agriculture,
Brigham Young University*

Not long ago while watching some men at work digging a large hole in which to build a cistern, I noticed a long alfalfa root that had worked its way into a large rock and had grown to such proportions that it had burst the rock into pieces. I picked up the various fragments, as they were loosened, and examined them. I discovered that the rock had originally been solid, except for one small flaw. It was into this flaw that the tip of the root had first found its way. Once there, the substances thrown off by the growing organism caused much decay in the crevice; thus the work of destruction went on.

The course taken by the root, after having broken this one rock, was downward for a short distance, until it found another one in its path. This time the root did not pierce and fracture the stone as it had done the first one, but turned in its course and went out around and down its side. This stone, upon examination, showed absolute solidity—no flaws whatever.

As the alfalfa root entered the rock, so may the root of evil enter even the smallest flaws of our characters. Once it finds an opportunity it forces its way in, throwing off its disintegrating material, and eventually, by its enlargement, it shatters our very lives. On the other hand, the character without flaw turns from its course the evil whose way is downward, and remains unaffected by its contaminating touch. Jesus said to his disciples, "Watch and pray, that ye enter not into temptation." So must we to keep ourselves sound and solid, impervious to the clinging tentacles of the root of evil.

Provo, Utah

A Thrilling Experience and a Testimony

By M. Vernon Coombs, President of the Tongan Mission

We were set apart for our mission to Tonga by Presidents Lund and Penrose, Brother Penrose being mouth. Among the beautiful blessings pronounced upon our heads, the two following were impressed indelibly upon my mind. Speaking to Sister Coombs he said, "You shall accompany your husband on his mission, and return in safety, bringing your sheaves with you."

To me he promised, "You shall go in safety on land and by sea." These two promises are indeed remarkable when considered in the light of subsequent events. We left for our field of labor with two small sons; by the time we had been here two months we had been blessed by the arrival of a fine baby girl. Three fine "sheaves" and Sister Coombs had been promised that she would return to Zion with them in safety. We were thoroughly enjoying Elder David O. McKay's visit and had held a very successful conference in Togatabu, many of the Saints having come from the Haapai and distant Vavau conferences that they might shake by the hand and associate with an apostle of the Lord. In justice to the many faithful Saints of these two northern conferences, and to give Brother McKay an opportunity to see the whole of our mission, it was decided that we visit them during the few days remaining before the arrival of the steamer which would carry Brother McKay away from us. Sister Coombs decided to accompany us on this trip with the three small children L'Monte, aged three and one-half years; Melburn, aged two years, and Vernetta not yet weaned. The Haapai Saints had, a few days before, returned in their own boat to Haapai. The Vavau Saints waited to go north with us.

Elder May was able to charter a small two mast vessel, the *Tararawa* of only 35 tons on which ninety of us crowded and set sail one afternoon at four o'clock. The vessel boasted of no passenger accommodation at all. The cargo of flour, in the hold, with our trunks and boxes, had been piled against the sides of the hold and many of the women with small children occupied the space below thus provided. One woman, Sister Maeli Wolfgramme was there with her little three-months-old baby. The rest of us squatted on the dirty, greasy decks as best we might. The Captain had given his berth in the cabin to

Sister Coombs while the half cast mate had left his berth for any one who wanted it. Besides these two officers the crew consisted of four Fijians.

The sails were all set, and we were looking forward to an interesting voyage, for this was the first time that some of our elders, with Brother McKay and Sister Coombs, had experienced a voyage at sea in a sailing vessel. At first we had a pleasant wind and all were in the best spirits. Everything went along splendidly until dusk. We had cleared the dangers as well as the protection afforded of the outer reefs and were out on the open sea. Without warning, a heavy wind came up which made the boat behave in such a fashion that we elders, and many of the natives, were suddenly reminded that the rail was a pretty good friend upon which to lean in case of an emergency. Even Brother McKay, experienced sailor that he now is, was glad to avail himself of the mate's unoccupied berth. Sister Coombs had likewise gone below leaving the three little tots entirely in the care of the natives. I was even content to stay near to the rail with the heavy seas washing over me, for I knew from past experiences how my stomach would act when upset by a rough sea. Neither of us was able to look after those helpless babies.

If we were ever grateful for friends, we were then. A few of the natives who were better sailors than the rest, cared for those children during the terrors of three long nights and two seemingly endless days that will never be forgotten. The tiny craft, rocked, leapt, careened and rolled from side to side in a manner that beggars all description, while wave after wave broke on the deck causing the cans of kerosene to bang and float about creating a horrid din. The wind howled in the rigging like a maniac straining at the bands with which he was bound. At irregular intervals a flash of lightning would make the scene more vivid. We were wet, time and time again, by the heavy seas which came thundering over the rails, and all the time we were clinging on for dear life, for to have been washed overboard would have been the last. The captain was drinking heavily and but for the heroic vigil kept by Elder McKay he would have completely incapacitated himself. The helm was lashed down and the boat was left with no one to guide her and to drift as best she might for the night. There was more than one prayer for safety offered during the course of that night. My consolation and assurance lay in the promise of President Penrose. He was acting in his official capacity when those blessings were pronounced upon our heads, and I knew that they would be fulfilled to the very letter.

During the night the only life boat was washed loose and

hit with a sickening thud on the leg of a poor old sister who as a result has lain in the hospital for eight weeks. The vessel went on her very side and the luggage and boxes and sacks of flour came down in an avalanche on those poor women and children in the hold, but fortunately no one was hurt. Our three children were in there. Two of the elders, Brothers F. L. Clark and C. A. Oborn, of Ogden, were all but washed overboard, and but for their becoming entangled in the rigging would not have been with us at the end of that voyage. At regular intervals little Vernetta was taken to her mother to be fed, and in so doing both she and the native who carried her ran chances of being washed away, for we could not move about but had to hold fast to something solid to avoid just such an accident. One girl, Jiene found protection for herself and Melbourn in the cook's gally, a small shanty situated on the forward deck from which location not even the expostulations of the Fijian cook could oust her.

As the wind continued to increase in force, the half drunken captain came on deck to see if he could not do something to mitigate our danger from being swamped. All sails were taken in but the main sail and this was made as small as possible by reefing, for the rudder had split, and too much strain might render it completely useless. The wind was now so strong that the captain was afraid to change the course of the boat by tacking lest when the sail was changed to the opposite side, the vessel be swamped or the mast snapped off by the force of the wind. One of the good Saints, Lui Wolfgramme, then took the helm and stayed with it all day and piloted us through the intricate passages of the Haapai reefs. That morning we saw in the distance a small boat, the *Malolo* with all sails down, drifting helplessly. We learned afterward that her crew had given up hope and after taking down the sails had thrown out two anchors before going below the deck in the desperate hope that one or both of them might catch on to something and thus save the little raft from drifting on to the treacherous reef. It was indeed a relief that evening to land at Haapai at 8 o'clock after twenty-eight hours of such experiences.

The next day at 2 p. m., not daunted in the least because of the experiences still fresh in mind, and not yet recovered from the sea sickness, we again boarded the *Tararawa*, her rudder having been repaired, and we set out for Vavau. Again, at dusk the wind increased with renewed violence. Last night it howled through the rigging, tonight it fairly shrieked, as it wrestled with the shrouds. The captain afterwards informed me that it was the roughest voyage he had undertaken for three

years. We had expected to sight Vavau that evening, but due to the heavy mists and because the captain was unacquainted with the passages we kept too far to the west. In his efforts to avoid the Vavau reefs he missed Vavau altogether, so that when night came we were lost. Again another terrible night of aimless, helpless drifting about on an angry sea! In spite of the



ELDER DAVID O. McKAY AND ELDERS OF THE
TONGAN MISSION

Front row: George W. Robinson, Clarence Henderson, Walter J. Phillips, Reuben Clark, Lewis B. Parkin; center: Clermont A. Oborn, president of Haapai Con.; Francis L. Clark, retiring president of Haapai Con., Mission President M. Vernon Coombs, Elder David O. McKay, Sister La Vera Coombs, S. Ibey May, retiring president of Vavau Con., Reuben M. Wiberg, president of Vavau Con.; standing. Harvey G. Sorenson, Emil C. Dunn, president of Togatabu Con.; Reuben L. Hansen.

loyal protection rendered our babies by those loyal native Saints, Melbourn and D'Monte were drenched by the huge salty seas which bombarded our tiny craft all night. We were unable to find our trunks and their clothing so that they had to remain in their wet clothes wrapped in blankets and native gatu; they didn't even catch a cold. The captain was again under the influence of liquor so that when the morning dawned we were way over by the island of Late, and fifty miles off our proper course. After a great amount of tacking and zigzagging

against a heavy head wind we were able to make the harbor and with thankful hearts dragged ourselves ashore at 3 p. m., Sunday. We had been three days and two nights on the sea, and it was the worst passage that the captain had experienced in three years of continuous sailing of the South Seas. Even the residents of the islands, when they heard that we had weathered that rough passage all safe, sighed in relief.

Truly, President Penrose must have been prompted by the Spirit of God when he pronounced those two blessings upon Sister Coombs and me. Then, too, Elder McKay was aboard that vessel as a special envoy of the Church of Jesus Christ of Latter-day Saints, to visit the nations of the world in the interests of the Church of Christ. Verily yes, the Lord will protect his faithful servants in the performance of their duties.

Nukualofa, Tonga

Our Tree

So this is our tree, our woodland tree,
A fond remembrance to you and me
Of the happy days we lingered here
Among the scenes we love so dear!

As it stands up here in the mountain grove,
Offering its shade to all who rove,
Symbolic of ours, it seems to me,
Is the life of this our Aspen tree.

Yes, here it stands when the winter's blast
Is fierce and cold and the snow falls fast,
Or the summer sun shines warm and free
O'er this leafy dell and our Aspen tree.

So, carefully note this woodland tree!
Ah, isn't it much like you and me;
A few dead branches here and there,
But alive at the top and growing fair?

Then may the future for you and me
Resemble the life of our Aspen tree;
May we bravely meet the toil and strife
That come with the changing scenes of life.

Then a few dead branches, like our tree,
Will matter little to you and me,
If we meet with a smile our daily care,
Keep alive at the top, and growing there.

Provo, Utah

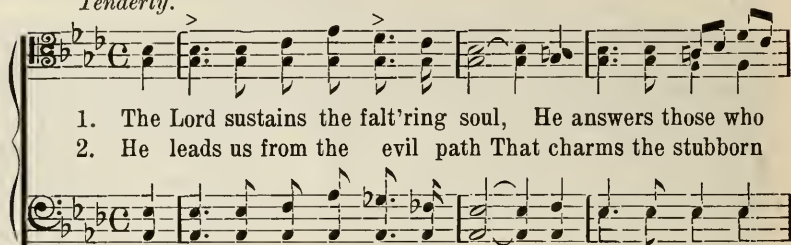
Samuel Biddulph

The Lord Sustains the Falt'ring Soul

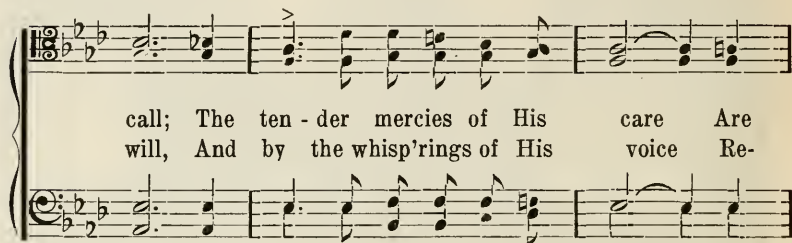
Words by EDWARD H. ANDERSON.

Music by EVAN STEPHENS.

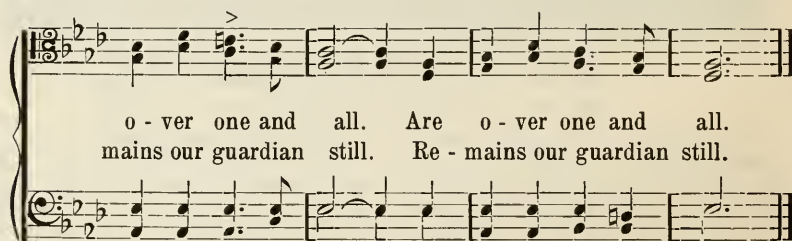
Tenderly.



1. The Lord sustains the falt'ring soul, He answers those who
2. He leads us from the evil path That charms the stubborn

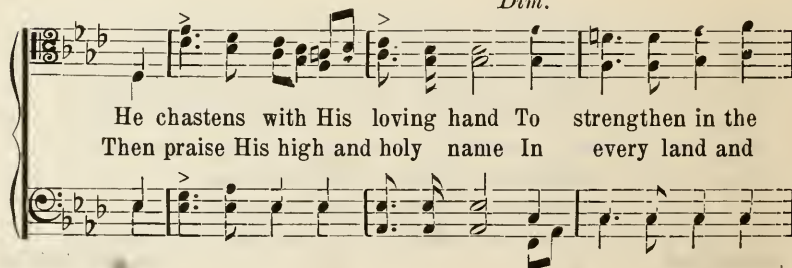


call; The ten - der mercies of His care Are
will, And by the whisp'ring of His voice Re-



o - ver one and all. Are o - ver one and all.
mains our guardian still. Re - mains our guardian still.

Dim.



He chastens with His loving hand To strengthen in the
Then praise His high and holy name In every land and

struggle with the load,.....
us to sing His love.....

right, But in our strug - gle with the load, He makes the
tongue, And join with us to sing His love While yet your

bur - den light. He makes the bur - den light.
years are young. While yet your years are young.

A Hymn of Confidence

Broad as the blue expanse above
Is his dear love, my Savior's love,
Deep as his heart's great sympathy
Is his dear love that pleads for me.

I am assured through faith and hope,
With all temptations I may cope,
To rise o'er ills of time and place
Uplifted by his love and grace.

Whene'er my wayward footsteps stray,
I may regain his narrow way;
Repent again, forsake my pride,
And in my Savior's love confide.

So let me trust, in sweet accord,
As a co-worker with my Lord:
His Spirit will suffice for me,
That where he is, there I may be.

Albuquerque, N. M.

Joseph Longking Townsend

My Personal Devil

By Eva Navone

I like to remember the buzz that went through the old office at home when it became known that I, Darrell Williams, was being sent to the Pacific Coast as manager of the new plant. It was the first glory I had ever had.

My promotion was so unexpected that I suppose it turned my head. My starveling soul dared to crawl up and look out of my eyes. At last I was somebody—after twenty years in the service of the company. I suppose it is a strange fancy, but I have never been able to get over the idea that when my soul ascended from its twenty-year-old prison, the dark cavern where it had languished had been too long filled for nature to endure a vacuum, and the devil was not long in slipping in. How else can I account for the surprising things I did? He urged me to be even with the world.

I picked out honest, ambitious young men to work for me. I selected pretty girls, all of them young. Kathleen Riley I had to keep; she had served some years while a small office was our sole representation in the West. She had done her work well, and I could not dismiss her, though I should have preferred to. She was not beautiful, she was not young, she knew too much, she looked at me in a way that made me squirm. How could the scratching devil within me expect to hide from such eyes?

My office force—every one energetic, young, anxious to get ahead—I changed from employees who held their heads up and were proud of their house, to sneaking, clock-watching wage-slaves. All my life no one had expected more of me than that I should slide through my work with the smallest possible margin; and now, so long as my management passed muster, why should I concern myself about the added efficiency my clerks' good-will would have brought to the business? Such profit would never come into my pocket.

Miss Riley I could not change. She stuck to her work as conscientiously as before. At first she tried to make things pleasant for me; something of the hospitality of the California pioneer must have come down to her, and she had the instinct of the West to welcome the East with kindly hands.

But gradually I began to feel that she had a scorn for me which disdained words. She was the one fly in my ointment,

and I did everything I could to humiliate her. I found fault with her work; I pounced on every trifling mistake as a flagrant attempt at dishonesty. It was then that she began to fight me, and her weapon was—a laugh.

Confidential matters and heavy responsibilities had been left to her before I came along, and I knew that it hurt her to feel that she was no longer trusted. I thought to break her through her woman's nerves, and I did succeed in staggering her so that her work became less reliable. I saw her flush, but she still laughed at me. Once she sighed, and said that Easterners were sometimes a plague which must be endured.

The girls were as handsome a lot as you could get together. I had picked them for their various types, for here as elsewhere I was anxious to exercise my own volition. I had them thin and spiritual, plump and enticing, blue-eyed, brown-eyed, with faces of every appeal from the houris to the Madonnas. I let them see that to favor me with their smiles was to protect themselves from my criticism, which I made as harsh as I well knew how. I liked best those who dissolved into tears under my rebukes, for it gave me an excuse to put an arm about them or to console them by stroking their hands.

Though she pretended to see nothing, Miss Riley sat and watched. After a time I noticed that in some indescribable way the girls relied on her for moral support; I received fewer sweet smiles, and there was less of a flutter when I went down the aisle—I overheard Miss Riley saying that I strutted.

There was some excuse for me. How could she know that for a quarter of a century I had nourished a secret burning to be popular? And in leaving home I had escaped at the age of forty from the oversight of a prim mother and three Boston sisters.

After that I went to work to undermine Kathleen Riley.

In the meantime I luxuriated in a headstrong blindness. I regarded my workers as so many slaves toiling for me. I forgot that I myself was merely an agent. I could not see in those days that back of me they toiled for the company, and back of the company, for humanity.

In good time I was ready for Miss Riley. I managed, in crafty ways, known to expert accountants, to trap her. I shall never forget the look in her eyes. Accountants prize a fastidious reputation for honesty, and she could not have said anything that I would have felt more than the few words she did say:

"I have watched you," she said, "and I've seen much, but I didn't imagine until today that you could steal!"

In vain I thundered at her that it was not I who was the thief, but she.

Stolidly she listened, and when I had finished she sat down at her typewriter. She wrote for a long time, and when the noise of her machine at last ceased, she sealed the sheets in a long envelope bearing the printed address of the home office!

I had thrown enough work at her to keep her busy for the rest of the day, but she let it lie as if it had been so much blank paper. She took her long envelope, got her hat and coat, and without a word to me walked out of the office in the middle of the afternoon!

I was a trifle uneasy about that letter to the home office. But I tried to feel secure in the thought that her word could not have much weight against mine.

Next morning I had the grace to be ashamed of myself. I lingered over my breakfast, I looked out on a dismal rain, and reflected that my promotion had not brought me happiness. It was not until late in the day that I went down to the office. Miss Riley was not there; of course, she was not—she would not be again. I selected the most likely of the girls and set the book-keeper to train her for the vacant place.

In exactly two weeks from the day Miss Riley had sat typing out I knew not what—no doubt about me—Mr. McIntyre, the Big Chief, appeared. He came to the plant for me in a taxicab and took me to his hotel. I went with the sensation of being a dirty terrier grasped in its master's one hand, while in the other is carried a rawhide. He read every word of that letter to me. Then he instructed me to wait at the hotel until he returned.

I knew what that meant. The Big Chief was down at the plant talking in that confidential way of his with my book-keeper, and with every blessed employee in the place. I could see it as plainly as if I was there. I smiled to think that all of them were sneaks and would say nothing for fear of their jobs. Thereupon I reflected that at bottom they were upright, and I trembled in the region of my spine. I cursed the Big Chief's friendliness, which could win from those simple people information that he would use against them or for them, as he saw fit.

But, at least, I had Kathleen Riley. McIntyre would have nothing for it but her word and mine. She was unknown to him personally; I had not dissembled a penny in twenty laborious years.

Somehow I passed the time—striding about the room, looking out the window. There was nothing else I could do—except to think. From McIntyre's room, in the Fairmont, I looked out on the varying blues of the San Francisco landscape. I idled over the sparkle of the brilliant sun in the chill freshness of the autumn day. I felt foreign and very far from my proper sphere.

It was not that I was longing for the old office. I was not homesick for my mother and my three Boston sisters. The vagaries of a pleasure-loving and incorrigible West did not oppress me. It was rather that I was hungry for myself—for something that I had lost almost as soon as it had dared to assert that it existed. I saw that I had been strangled and sapped by the devil that had made his way into my chest. I was alarmed to see how near he had come to killing my soul and himself crawling up and in his turn looking out of my eyes!

After an interminable time the Big Chief came back, and with him was Miss Riley. As we stood in his sitting-room she appeared in some way to be the dominant figure. She was no longer an employee; she was a woman. Even McIntyre recognized that and waited. There was a sweetness about her that I had never seen before. Was there something else I had missed? Had I made a mistake in looking only for physical beauty in women?

"Don't be harsh with him, Mr. McIntyre," she begged, and he listened to her as to a mother pleading for a naughty boy. "Don't you see what his life must have been? I wrote that letter not to crush Mr. Williams, but to save those fine boys and girls before it was too late."

It was *I* she was asking his clemency for!

"You must understand that the business is my main consideration," said McIntyre. "I should hardly have crossed the continent to right the wrongs of a handful of clerks." The Big Chief was used to reckoning his employees by the quantity. He had tons of them.

Miss Riley smiled queerly. "I don't need to tell you, Mr. McIntyre, that your employees are your business. You know that much better than I. And don't you see where injustice leads? It makes such men as Darrell Williams, and they in their turn go on blighting the young people under them."

I had no desire to say anything. I was too absorbed in amazement. She thought me a victim, then—and such I was—and she defended me!

"I don't know how Williams came to be sent," grumbled McIntyre. "The board might have made a wiser choice."

"Perhaps. But can you be sure? All your men have been trained in the same school. Mr. Williams had in him all these years a valuable thing—character. Your grinding mill could not grind it out of him. He was young, ambitious, he had ability, he wanted to get somewhere in life, he found himself always thwarted. What must he have suffered! Think, Mr. McIntyre, of twenty years of commands, complaints, exacting men over him, tedious hours and poor pay."

"How do you know?" I broke in. "No one ever understood before!"

"A woman has a good opportunity to know," she sadly answered, but without reproach. "Her hope of climbing to the top in business is less than yours. She goes through the same years of apprenticeship, she bides her time as patiently, and, if she doesn't marry, the business becomes her life in a way a man doesn't think of."

The Big Chief looked from her to me, and I could see that he was undecided.

"Forgive me," she said. "Perhaps we of the West are a little too courageous—you may call it undisciplined. We can't get the breeze out of our blood. But I want to ask you not to recall Mr. Williams."

She asked him not to recall me! Had she gone mad?

"Your clemency and a kindly talk with him about his responsibilities will turn him back to the days of his own youth," she went on. "He will remember in what ways he was injured; and he'll see that by helping instead of hindering his employees he will raise himself and them and the business."

"Perhaps you're right," reflected McIntyre, though with an air of unwillingness. "I know our company has been behind others in looking to the welfare of its people. But you have yet to account for his charge against your honesty."

I dashed forward before she could speak. I did not stop to think—something propelled me. "It was a lie!" I cried. "This woman is as honest as sunshine!" The blood rushed to my face, and a sudden weakness trembled over me. I felt the devil wrench himself out of me, and I was happier than I had been since I had come West. There was much that I wanted to say, but my feelings choked me.

"Thank you," said Miss Riley. And she smiled. It was like her smile when I had first known her, but kinder and more intimate.

She went on speaking to McIntyre. "As best I could I bolstered up the human fabric he was trying to destroy. I got in his way, and it was logical that he should want to rid himself of me."

Like an impatient leopard the Big Chief strode about the room. He thrust his hands into his pockets, took them out, waved them in front of him almost as if they were in his way.

"Very well, Williams," he said at last. "You will stay."

"Oh, thank you!" said Miss Riley.

Searchingly McIntyre looked at her, as if he could not understand her strong emotion.

She nervously flushed. Now that her battle was won, she

was merging once more into the ranks of the employed woman. "Shall I go?" she asked.

A lump in my throat, I grasped the Big Chief's hand. He must have detained Miss Riley by a glance, for she came back from the door and stood waiting.

"Miss Riley must also have her place again," I said.

"No," said McIntyre, with his slow smile that sits oddly on his nervous face. "I rather think Miss Riley is wasted on you. I'm going to take her back East and put her at the head of our Welfare Work."

San Francisco, Cal.

Will-Power in Quitting Tobacco

By Will H. Brown

William Hood, for thirty-five years the chief engineer of the Southern Pacific, who built the wonderful trestle work, known as the "Lucin Cutoff," over the Great Salt Lake some years ago, had smoked from the time he was a boy until 58, when he quit upon the advice of his physician, according to the *American Magazine*. When his doctor found Mr. Hood physically below par and advised him to give up tobacco, "Hood tossed his cigar away and has never smoked since," we are told. The *Improvement Era*, commenting upon this, says: "Is there a thinking young man with a will who cannot say, 'I will quit using tobacco,' after such an example?" When Mr. Hood followed his physician's advice he began to improve, and although then 75 years of age, was still active as chief engineer of the Southern Pacific. Some of the most astounding engineering feats of recent years have been accomplished by this man who had the will-power to face a deep-seated habit and rout it.

The former editor of an Oakland, Calif., weekly paper, who had also used tobacco from the days of his youth, found his heart going back on him at 65, and "in the twinkling of an eye," made up his mind to quit tobacco, and did so. But he had a hard fight, for he had smoked as many as ten to fifteen high-priced cigars a day. He says he had spent \$18,000 for the weed—four times the value of the home he now owns. It has been a year since he quit, and he says he feels like a new man, declaring: "I had actually forgotten what food tasted like. I used to think I could not eat without smoking. Why I never knew that food could taste so good as it does now. Tobacco had robbed me of the real taste, the delicious taste of food."

Oakland, Calif.

Lest We Forget

By Dr. Seymour B. Young, of the First Council of Seventy

VI.—What Utah Stood for in the Civil War (Continued)

Judge Advocate General Thomas B. Hopkins, wrote that the Utah volunteers were armed and equipped, furnished their own horses, saddles and bridles, and all equipments necessary for the service, at their own expense, and were on the march in three days after the order had been given calling them to enlist. Something otherwise unknown in the history of the Civil War. Many were the hardships endured on that memorable campaign, about which much might be said or written. For eight days they were without bread or other rations, and many fatalities occurred in their ranks, soon after their return home, as a result of the hardships endured while in the service of their country. Captain Smith was complimented from Washington for the alacrity with which his men responded to their country's call, and for their splendid performance of duty. The war department records that as a company, and as individuals, their conduct in the service was above reproach. Again, Thomas B. Hopkins, Judge Advocate General of the G. A. R., made the following statement:

"This organization was just as much a part of the army of the United States as were any of the regiments of the great armies of the east and west, and I therefore advise that in the official records of the government it be made to read that these men were duly mustered into the service of the United States and after faithfully serving their country were honorably discharged therefrom and are eligible to membership in the Grand Army of the Republic."

On the first day of May, 1862, the Utah Volunteer Companies, "A" and "B" of the First Cavalry Utah Militia, took up their line of march, entering the defile of Emigration Canyon. They halted about three miles above the mouth of said canyon, and were here overtaken by ex-Governor Brigham Young and General D. H. Wells. Governor Young addressed the volunteers as follows:

I desire of the officers and privates of this company, that in this service they will conduct themselves as gentlemen, remembering their allegiance and loyalty to our government, and also not forgetting that they are members of the organization to which they belong, never indulging in intoxicants of any kind, and never associating with bad men or lewd women, always seeking to make peace with the Indians. Aim never to take the life of an Indian or white man, unless compelled to do so in the dis-

charge of duty, or in defense of your own lives, or that of your comrades.

Whenever and wherever you can hold council with their sachems, or peace-chiefs, do not fail to embrace the opportunity, and thus win their friendship and prevent the shedding of blood if possible. Another thing I would have you remember is that, although you are United States soldiers you are still members of the Church of Jesus Christ of Latter-day Saints, and while you have sworn allegiance to the constitution and government of our country, and we have vowed to preserve the Union, the best way to accomplish this high purpose is to shun all evil associations, and remember your prayers, and try to establish peace with the Indians, and always give ready obedience to the orders of your commanding officers. If you will do this I promise you, as a servant of the Lord, that not one of you shall fall by the hand of an enemy.

Tim Goodell

At the bivouac on the mountain side the soldier who is on the night watch may be careless or indifferent, only anxious for the expiration of his watch, or guard duty. With this indifference he exposes his sleeping comrades and himself also, to the sudden spring and stealthy attack of the lurking savage. He may be, and generally is, awake, alert and exceedingly watchful, realizing that his comrades are resting with assurance that no foes can approach the camp unchallenged, and unopposed, without immediate warning to his comrades that a vengeful foe is lurking near, with deadly purpose of dealing death with scalping knife and tomahawk.

On the 20th day of May, 1862, Lot Smith's command of Utah Volunteers encamped near the three crossings of the Sweetwater, where was once a flourishing mail station, on Ben Holliday's mail line. Now all that remained of it was one room, or part of the enclosure belonging to the horse stables, and at the northwest corner of the enclosure stood a lone corner post, the only other remains of the station. On this corner post was nailed a notice which read as follows:

The volunteer soldiers from Utah are out to make war on the Indians, the mountain crs, and squaw men, and are endeavoring to drive them out of the country and take possession of their lands.

This paper was signed by the principal mountaineers of the region, with the exception of Jack Robinson, who always had shown his faith and loyalty to the Utah people.

At the bottom of the list was the name of Tim Goodell, who claimed a large acreage of grazing land, and had several hundred head of fine-bred cattle, in the region of the Pacific Springs.

As Tim was one of the most prominent and widely known mountaineers, and had considerable influence among his fellows, it was advised by our commanding general of Utah militia,

Robert T. Burton, who had just arrived at our camp on his way home from the North Platte, that a small party be sent to Tim Goodell's camp, located some thirty-five miles southeast of our present encampment, with a warrant for his arrest and with orders to bring him into camp for a hearing before a court martial. When this decision was reached, two of General Burton's command were elected, namely, Colonel Heber P. Kimball, and Sergeant Stephen W. Taylor; and one from the command of Captain Smith, namely, Corporal S. B. Young. The small party assigned to this duty might at first sight seem insufficient, but they proved equal to the occasion and accomplished what they were sent to do. They left camp at 5 a. m. the following morning and followed the trail in the direction of the mountaineer's camp. About 11 a. m. a lone horseman was seen approaching from the south, and when within about forty rods of our party he dismounted and, turning his animal broadside to us, crouched behind this living breastwork, placed his rifle across the saddle, and took deadly aim at one of our party. Comrade Taylor remarked, "What's that fellow going to do? Evidently he intends to shoot one of us." But the shot was not fired, for the fellow suddenly withdrew his rifle from the rest across his saddle, remounted, and rode up to our party.

"Why did you aim your rifle at us?" was the question asked. The fellow replied, "I took you for Indians, and was intending to sell my life as dearly as possible, but on drawing a sight on you over my rifle barrel I discovered that you were white men, hence concluded that I did not have any need to fear an attack from you." We questioned the fellow in regard to the whereabouts of Tim Goodell's camp. He readily gave us directions how to reach it, which afterwards proved to be correct. We arrived at the ranch of Mr. Goodell about 1 o'clock in the afternoon, having covered a distance of thirty-five miles, since leaving our encampment on the Sweetwater. The warrant of arrest was read to the mountaineer by Comrade Taylor, as Mr. Goodell declared that he could not read or write even his own name. On hearing the warrant of arrest Mr. Goodell seemed to be considering the matter for a few moments, and finally made this reply, "I will go with you to your headquarters, without any opposition on my part." This was a very proper and safe answer for us, because there were only three of our party, and we were in the stronghold of the mountaineer, and outnumbered at least three to one. Then Mr. Goodell showed the proverbial hospitality of the range rider and plainsman, extending to us an invitation to have dinner with him, which we gladly accepted. Dinner was prepared, consisting of choice cuts of elk meat fried to a turn in the bake kettle, over a live wood-fire, and fresh baked,

warm biscuits, and coffee, to all of which our party did ample justice. As soon as dinner was over, we mounted our horses and, with Mr. Goodell, started on our return for headquarters at the camp on Sweetwater. From the time that Mr. Goodell consented to go with us, he immediately began drinking from a large whiskey bottle, and when dinner was over and we were ready to start on our return, the old mountaineer was so thoroughly drunk that one of our party was compelled to ride by his side and help to hold him in his saddle. His condition, and the assistance we had to give him, detained us, and taps had been sounded and lights were out, hours before our return to camp.

The prisoner was placed in the guard-tent and a special guard was set to watch over him the balance of the night. When we left the ranch of Mr. Goodell he bade goodby to his Indian wife, and said I am never coming back. The following morning after our arrival in camp, a court martial was organized with General Burton presiding, and Mr. Goodell was placed on trial. Here he again declared he could neither read nor write not even his own name, and that some other party, without his consent or knowledge, had written his name on that offensive document found nailed to the corner post of the burned corral. So well did this old mountaineer plead his cause that the members of the court martial were convinced of his innocence, and he was set at liberty. We saw him start for his home, on the adjournment of the court, and as he rode a little distance from our camp, he turned in his saddle and gave three cheers, seeming to be thoroughly impressed with thankfulness for his life and liberty. We saw no more of Tim Goodell till the following month of July when we had again established our camp in the region of the Pacific Springs. Mr. Goodell, in the mean time, had moved his headquarters in close proximity to the Springs. Our command at this date had consumed all their rations, and a letter was sent by Corporal Young to Mr. Goodell with a requisition for a thousand pounds of flour and a dressed beef. When the note was presented to Mr. Goodell he looked at it, gave it back to the messenger and said, "Please read this for me," and when the contents of the note were made known to him, Mr. Goodell said:

Please tell Captain Smith that the beef and flour will be delivered at his camp early tomorrow morning, and that I have here 200 head of fat cattle and five thousand pounds of flour, and every hoof of my cattle, and the flour are at his disposal and subject to his order.

And this was his way of showing gratitude for life and liberty given him at the trial of the court martial, some months before, resulting from the burned corral document.

"Where Angels Fear to Tread"

By O. S. Johnson

"That's all right, Pete, but it won't work out. It's like that gold mine old Tom found once, that would have made millions for him had there been any gold in it. Your idea would be wonderful if it would work out, but it won't."

"Did you ever try it? Did any one you ever heard of try it?"

"No. But that doesn't prove that it's no good."

"Don't, eh? Well I'd like to know how you're going to prove it then. If you'll tell us that perhaps we'll try out your scheme and see if it'll work."

"The only way there is to prove a thing is to try it. When you've tried it and found it a failure, or even found anyone who has tried it and found it a failure, then I'll give up."

"Well, when you tell us the use of trying when all the 'best' men of the country say it's no good, then we'll go after it and try it ourselves."

"Well, just because some of the most 'prominent' men say it's not good, that don't prove it isn't. How do they know any more about it than we do? They've never tried it according to some of their own words, but there are those who have tried it. And I'm one of them. You've all tried it, and it was successful. But you're too much wrapped up in yourselves to acknowledge anyone's help but your own. Do you know what happens to such people? Read your books that have been given to you for guides. Read the Book of Mormon, or any other of our Church works."

"How do we know they tried what they say they tried? We never saw any of them try it."

"Yes, but we know that they did try it. We have seen people who saw them try it and who say it is true themselves. Let's take the men of this town. I'll bet the ones who have done it are more successful than the ones who have never done it, and I'll go farther and say that the ones who are trying it now are still more successful, and farther yet and say that I can pick them out without asking them."

There was a kind of silence—the kind that comes amongst a bunch of boys who have just heard one swear unusually hard. A little bit awed, but still a bit of surprise mixed with

it. A silence that gives the one who secured it the floor until the others get their breath. Pete had the floor. The dozen loafers in the store were ready to listen then, and he made use of their willingness, or perhaps not so much willingness as dazedness.

Pete was a collector of hides. All kinds of hides, and a bit of a philosopher into the bargain. He had breezed in that morning, and as he always had been, was in a hurry. He had time, however, as he always did have, for a mental skirmish with the loafers. He liked to daze them once in a while, and once in a great while he made them think. But he considered them mostly as a bunch of fools that rushed into any kind of an argument, and sometimes it was not the cleanest kind.

It had been so that day. One of them had said something about praying for a stick of candy. Pete was not the kind to let an opportunity pass to leave them with as near a clear idea on any subject as was in his power to do so. Prayer was one of his hobbies. It was about that that they were talking. It was about that which he had challenged them. It was that particular subject that he had succeeded in putting forth in such a manner as to produce that peculiar kind of silence. And with a merry, satisfied twinkle, he viewed their dazedness, proceeded to make his purchases and turned to go.

"Hold on, Pete, let's get this thing right. You say that you can pick the prayers out without asking them if they pray, by their looks?"

Pete turned. It was not often that he met real intelligence in such a place, but he had struck it this time, and turned with the joy of battle in his eye. The joy that proclaimed him a victor even before the fight. He hid that joy in his voice by calmly admitting, "Yes, boys, that's what I said. And that's what I meant."

The speaker, Lije, looked over the room, frowned in a way that plainly showed he was trying to hide a smile, and said, "Do you see any of that brand here?"

"One," calmly without even glancing around. "There are one or two who have attempted it at times, but one only who really prayed for something that was worth having." He looked around then, as if daring them to ask him who. And it so surprised him when it did come that he almost shouted, "You for one, Bill Davis. And I can tell you what you prayed for, and it's a God's blessing that that prayer was answered or you would have been the worst good-for-nothing in this part of the world. Do you want me to tell what you prayed for?"

Bill was almost white, and it was noticeable that he shook a little as he took a match from his mouth, which he had there

in place of the customary cigarette. He couldn't smoke in the store. Pete with a kind of sneer, that didn't mean to be a sneer, looked at his discomfiture. "Don't eh? Well I don't blame you, and anyway it was only a sort of trial. You're not one of the prayers. Not the one I spoke of. He keeps still, and I know he's not ashamed of it. See that young silent fellow over there. Do you know how successful he is, any of you?" They all stared their negative reply.

"Neither do I, boys," and his voice sank lower, "but God does. And Sam, don't you let this little discovery make you blush so, you'll be a hero in a few minutes." But Sam was not the blushing kind. He merely smiled in an appreciative way, and went on listening.

Pete watching him, smiled in a way that said, "I know you. You're the real thing all right." To the audience he said, "Bill here was afraid to have me tell what he prayed for, because he was afraid someone would look as if it were a joke. And he was afraid that if anyone looked like that, he would hit him good and hard. I don't blame him for feeling that way, for if anyone looked the least bit like they were thinking lightly of anything that was half as important to me as the answer to Bill's prayer is to him, I'd come very near going too far with my fists, feet and other members of my anatomy.

"Sam's different. He knows that what people think of him doesn't matter as long as they just think, and people rarely say anything slighting about an answer to a prayer. They have that divine part of their being, and it gets riled up when they start to thinking about such things. They feel like they are not certain just what would happen if they said what they think, so they are silent, when on any other occasion they'd split their mouth wider talking."

He stopped for breath, and after getting a supply of it, waited to see if there were any who wanted to have their say. Finding nothing but a silence of curiosity he proceeded to prick the bubble by announcing that if there was anyone in the room who had never prayed he dared him to acknowledge it. Not a sign rewarded the dare.

"Just as I supposed. All of you have prayed at sometime in your lives. Lem, tell me honestly when you were the freest from worry."

Promptly the reply came, "When I was a kid."

"Just so. You know why, don't you? Not because you prayed. No, no. Not because you never thought serious thoughts either. But because you trusted. You hadn't ever been beaten in a knife trade. No one had ever threatened to

cut your worthless hide to ribbons if you didn't stay off the premises. You thought the world was a fine place. People in general were good to you, and you always had a feeling that there was a power around you that was very sweet and secure. Isn't that true?" Lem nodded. So did several others.

Lem's eyes got a little bright, but the glitter died. Pete saw it and a warm sympathy enveloped him. "Lem, let me tell you how to get the good feeling again. Don't you remember that you were mostly busy them days? Well just you try getting a good job for a month, and while you're working, just as a little experiment, pray God to send you one happy moment, in order that you may know the real feeling when it comes. He'll send it, Lem. You just try it. And then when you get home again, don't spend your Sundays thinking how you're going to beat Bill out of old Topsy, spend them in church. Ask the Bishop to let you go round with one of the ward teachers. You'll be so surprised to find that a busy brain has no time for fault-finding that you'll keep clear of the loafer's corner for ever after. It's only the idler that kicks.

"It's the idler that complains about how the big men spend the tithing. The same fellow who finds fault with his neighbor's way of raising hay. You never heard a full tithe-payer kick about the way his money was spent. You never heard a farmer say that his neighbor was a lazy dog. That old story about the Devil taking possession of all empty places is about right. Let ideas begin to get scarce in your heads and he gets in there mighty quick. And he's the most discontented cuss in the whole Universe. He never was pleased with the way things were going, and he never will be. But he's a mighty idle fellow and likes idlers for company."

Pete had delivered his shot, and knowing that it would bear some kind of fruit seemed willing to wait and see what sort. With a hearty, "Try it out, fellows, it's the only road to happiness," he passed out of the store into his waiting Ford and was gone. Out of the whole group, not one seemed to be communicative. Sam smiled a quiet good day, and left them. He was not one of them. As Pete had said, he was a prayer, and prayers are always workers. Lem shortly followed him, and applied to Sam's father for a sheep-herding job. He got it. No need to say that he was going to test the theory. But no doubt he knew the outcome. For as Pete had said of him, once he had been happy. And he knew that Pete was right. Bill left in a slow, almost melancholy silence. He was the only one who could have told why there was a sort of sadness in his leaving.

He went directly home, and when his good wife came in

with an armful of wood, he kissed her in a manner that quite surprised her. "God gave you to me Jennie, and I've been a fool. To prove that I've awoke, I'm going to present this whole carton of tobacco to Old Jones across the way, who really will get more joy out of it than I ever had. But not as much joy as I will in getting rid of it. Why dear, don't cry. I'm not going to be away long. Just a few months, in order to get a start. Perhaps you will be able to come with me later." And they awoke to the fact that each was really of value to the other, and in a way they realized that they had missed a great deal. It is likely that Bill had hopes of making it up. In his hopes they will both be happier than before.

Other members of that gang took Pete's advice seriously, or tried to. But the majority only smiled and went on being philosophers. Pete summed up his idea for the case when he got home.

"Well, dear," this from his wife, "Was it a good day?"

"Fine. Had a good chance for some missionary work, if I'd had time."

"What sort of missionary work, dear?"

"Oh it was a case of "Fools rush in, where angels fear to tread."

"And you, I suppose, were the angel. I'll bet you acted your part poorest of all." To which Pete chuckled and related the incident as he knew it. Of that which he knew nothing, however, he said nothing. And yet it was by far the most important part.

Cannonville, Utah

Uphold the Right

To chase the darkness out of night,
 Uphold the right;
 To bask the soul in purest light,
 Uphold the right;
 And when grim weakness sadly sighs,
 Just choke all doubt until it dies,
 Uphold the right.

When sadness settles thick and sore,
 Uphold the right;
 When sweat is dripping from each pore,
 Uphold the right;
 And when you feel that death is nigh,
 Or that 'twould be real sweet to die,
 Uphold the right.

J. S. Dudley, Jr.

America's Responsibility

How Shall She Meet It?

By President Elmer G. Peterson, Utah Agricultural College

During the last century America has been combatting the hard forces of nature, laying the physical foundation for our great civilization. Railroads have been built, harbors constructed, canals led out from gigantic reservoirs, great mineral deposits opened up; cities of stupendous size have been built and transportation and traffic in these, from city to city, over the great country, have assumed amazing proportions. This great wealth of natural resource had hardly been exposed and directed to the channels of commerce when European civilization collapsed.

Rival nations flew at each others throats. In the death struggle which ensued, we were drawn in, finally, to preserve our own liberties and in the interest of freedom everywhere. From the struggle Europe has emerged fatally hurt; her manpower depleted, her wealth gone, and her people without confidence. America, comparatively untouched by the withering struggle, has suddenly become the arbiter of nations. Here, as nowhere else on earth, untouched are the cherished ideals of white civilization. Here, untouched, is the power of humanity, protected by two oceans and containing within us the physical things upon which civilization is built. These are food, steel, cotton and wool, the finer metals and the existing wealth of the world in minted gold. From the horrible seething of the War the leadership of America has crystallized. This is the most outstanding thing in the world today.

How shall we accept this leadership? What are its privileges; what are its responsibilities? First we must recognize that mere physical resource or wealth cannot maintain leadership. There must be in America a new spiritual ideal if we are to measure up to the civilization which now asks us to lead.

Brotherhood has become a commercial thing as well as a religious ideal. Christianity has suddenly become good business. Over nineteen hundred years, the voice of the Man of Galilee comes to us in accents that now fill the whole earth: "As ye would that men should do unto you, do ye even so unto them." Here is the answer to the millions who look to high heaven for the meaning of the world's agony. Here is the

answer to the prayer of the mothers of earth who hold their young to them in fear. No other remedy will cure. Can America raise itself to this level? No one on earth, I presume, knows; but we shall be privileged to answer as positively as though God said. "This is the way; there is no other." The young men and women of America who would serve our blessed country in the days ahead, must not believe that any material advantage which we have will keep us secure if we perfect ourselves in the selfishness of commerce only, as did Europe, and forget the greater truth.

I have emphasized this thought because I believe it is the most important thought in the world today. With this as a foundation what else must we do to be fit leaders? We must, most emphatically, be trained in production, in trade and in manufacturing. We must equal or surpass the great manufacturing and technical efficiency of Germany before the War. We must enter as did Germany and England the markets of the world. We must speak the language of our customers. We must study trade as did England and Germany and manufacture what the world desires, not what we think the world desires. I would say that at least the following training must be part of the education of the youth of America if we are to succeed in our new work. There must be a superior knowledge of agriculture and a very high level of citizenship on our farms and in our homes. In this we can benefit by England's failure to develop a great agriculture. A contented, intelligent and prosperous rural life is the first material need of any nation. Second only to making of our farmers the intelligent leaders they must be if we are to be socially sound, is the training of the American mothers for proficiency in the delicate and difficult tasks of child rearing. This training of women may distinguish us as a nation. If civilizations vary in greatness as their treatment and respect for women varies, so may a civilization be true or false depending upon the intelligence and character of the mothers.

We should study the sciences which underlie modern industry. These are particularly, in addition to agriculture, chemistry, physics, economics, commerce, sociology, bacteriology, sanitation, and engineering. Our youth should study in America applied art and the foreign languages, particularly Spanish, French, and German. Why should not hundreds of our Utah youth find most honorable place in the future trade with Latin America and the Pacific? Russia too holds out a great opportunity to America in trade possibilities.

Science and art must come to the aid of our manufacturing. At one time before the war, England had developed such a disrespect for her own technical proficiency that goods made

in England were shipped to Germany, marked "Made in Germany" and shipped back to England for sale. Germany had so conquered the details of manufacturing that her goods were universally accepted. Furthermore, they were beautifully made. Beauty is a commercial asset. Immediately after the outbreak of the war an English commission conducted an extensive investigation to determine why Germany had so sensationally succeeded in manufacturing and commerce. Many things were announced by the commission among which was the assertion that the German artisan and artist had developed a real love for beautiful and efficient articles, a love totally aside from the money values involved. They loved their work and thought of its earning power only secondarily. So we had coming from the factories of Germany not only very superior products from the standpoint of their direct utility but also things of beauty. You have all seen such beautiful stew pans, knives and forks, china ware, binoculars; and everyone knows how Germany dominated the field of scientific apparatus and supplies such as microscopes, glass ware, surveying and engineering instruments and other instruments of precision, and chemicals. There was here mastery of science and also a utilization of art. In the manufacture of dye-stuffs and certain drugs and medicines German chemists had a complete domination of the field. It has been gravely suggested, if not proved, that this domination was secured sometimes by fraudulent means. However that may be, the undoubted challenge to the American youth today is along the lines of thorough and efficient education. Not only in Europe but in the Orient is this challenge sent us. This is the friendly rivalry of the years immediately ahead of us. Already we are started along this road but there must be a continuous effort if we are to succeed. We have in America, I believe, blood strains the equal or superior of any on earth. We have the innate ability, the inventive genius, the capacity for industry, if aroused and sustained by proper vision, and the spiritual ideals which will enable us to peacefully guide the world to a higher standard of industrial and social well being.

Logan, Utah

My Life Code

Plain food for the stomach, vigorous exercise for the muscles, pure air for the lungs, sound sleep for the nerves, good cheer for the liver, great thoughts for the head, holy aspirations for the heart, kind deeds for neighbors, and pure love for God—these things make life worth living and heaven sure of winning.—*Nephi Jensen.*

Dina

By Alfred Lambourne

"As a *woman* thinketh so is *She*." In its tranquility and peace her face was like the psalm. "He maketh me to lie down in green pastures. He leadeth me beside still waters." One could imagine her lips repeating the words. In the depths of her clear and steady eyes, were shown a gentleness, a resignation, and yet they revealed as well an introspection in the soul. One realized that in the life of the possessor of that face there had been an experience that was both sacred and untold. In her heart there was raised an altar where the soul could worship, upon which could burn the holy flame of love, to all the world unknown.

Books have souls; one learns to know them as he reads. The book-soul is a portion of the soul of its author. A book holds fast to that life of its own, a life that is dead to change. He who puts life into those words, a soul, may pass on, even retrograde, but the book remains the same. Books are soul-children, mile-stones on the road of soul development. They are records and a portion of the ego. There is often a meeting of souls through books. There the soul of the author is met by the soul of the reader. Why should not such a one as she find her soul-mate through the soul of a book?

In an ivory casket inlaid with gold, Dina kept the treasures which made her memorial of love. There was the book in which she had first read his name. There were his letters, his portrait, a lock of his hair, and lastly a few withered flowers, relics which had been gathered and sent by a friend, from his unseen grave.

Can souls so meet and love? They can and did. Never in life did she look upon him; never was she seen by his mortal eyes, and yet to them love became the undying passion of life. Once they were so near to each other that they all but met, and still they did not care to see each other in the flesh. In her room—her world, it was as if she were in a nunnery cell; to him the world was a home. She lived within the most narrow bounds; to him the Orient and the Occident were as one. While she listened each year to the spring note of the same robin upon the lawn. He heard the music of the chang, the Hebrew cymbals, or the voluptuous clicking of the castanets. While her small circle of friends remained the same, he made new ones as he inhaled the incense of the Koslym and the Narghileh with

the Persian, the Turk, the Arab, or smoked the peace-pipe, the calumet, with savages in their native wilds. As her sphere of life narrowed toward that one sanctuary, the stillness of her room, his broadened to the Seven Seas. But the farther apart their lives, the nearer was soul to soul.

Truly like seeks like, and yet it may be in a very antithesis of being. We will not forget the Little White Lady who once loved the Lord of Newstead, nor the sweetheart of the aged Goethe. Perhaps the soul to which she was drawn might have revelled in the sensuous beauties of the earth, as she in the ecstasy of the spirit. Such a soul meeting was independent of space and time, and such a love is religion.

How dear to a woman's soul is a gift from romance. And dearer still it becomes if, in the romance of their love, there is a touch of the mysterious, of the supernatural. Above all would it be dear to such a nature as that Dina of whom we write. To her how priceless some token from the unknown to set a seal of divine sanction upon her love. To her such a gift was of greater worth than all earthly riches, or of earthly pleasures. It built for her a palace of the soul.

Too lengthy a prelude, and the event how small. Yet explain that event who may? A wedding ring, and yet not marriage. That word "marriage" had never been written in one of those letters. A wedding ring, and from where? Not found in any letter; not received from any hand. That room had been inviolate, and yet the ring was there. Death had put the final period to their correspondence; the letters whose envelopes bore the postmarks of so many lands, and then came from only one, at last would come no more. The man whom she had learned to love, who had traveled so far, was now at rest, his wanderings ended, by the shore of a distant sea. But the ring? It had not come as a reminder of that which might have been on earth; it had not been found among the possessions of the man who was dead. It did not come with the sacred flowers, that had been gathered and sent from that unseen grave. Then, whence had it come? Was it a token from the dead? It came, it appeared, from out the infinite and returned into the unknown. There it lay upon her dresser, a plain, shining band of purest gold. For one short hour she had worn that ring upon the marriage finger of her hand. Then she had placed it away among the other sacred relics in the ivory casket, inlaid with gold. Her room, we have said, was inviolate, none had entered there, the key of the casket was ever with her, and yet, when she looked again, the ring was gone. Gone! And where? Never did Dina know. But she might believe. Yes, that emblem had come from out the infinite, and returned from whence it

came. And the one who wore the ring for one short hour yet awaits the end; for the time when shall come the perfect marriage of soul to soul, not here but in some realm beyond.

Dying Day

Into the west sinks the day,
 Rosy-hued day,
Out of the east comes the night;
Sunset is fading to gray,
 Fading away,
Dark stealing after the light.

So fails the day of the brave,
 Bravest of brave;
Worn by the toil and the strife,
Monarch and minion and slave
 Sink to the grave—
Death closing down upon life.

But say, does the day ever die
 Out of the sky?
Does the day ever yield to the night?
Or is somewhere the sun ever high
 In the valleys that lie
Beyond the horizons of sight?

O close on the heels of the day,
 Fire-bright day,
May follow the wings of the night,
Dark never conquers the day
 On its west-wending way
In the valleys ahead of the night!

There is ever a new day begun
 With the swift-setting sun
In the far western valleys of Earth;
And the soul of a life that is done
 Is a soul that has gone
To a new and more beautiful birth.

Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Class, M. I. A. 1921-22

By Dr. George H. Brimhall

Lesson XIX.—Home-Comings

During one of the recent "own-your-own-home" campaigns, the problem was found to possess two sides of very up-to-date interest, and the question arose as to whether home attraction was not based more upon animal instinct than upon rationality. On one side it was urged that home attractiveness was more than instinctive, that it had behind it an intrinsic ideal-ity, the attainment of which was a high form of happiness, that there was truth as well as poetry in the expression, "Be it ever so humble, there's no place like home." "A charm from the sky" not only "seems to hallow us there," but does hallow us there; "which seen through the world is ne'er met with elsewhere." It was urged that "the orchard, the meadow, the deep-tangled wildwood, and every loved spot that my infancy knew" contributed a joy to life for which there could be no adequate substitute. It was also urged that home-making, home-keeping, was but a miniature world-creating and heaven-making. When it came to the question of economics it was shown that the apartment house plan could claim life advantages which the segregated home could not give, that the building and maintaining of individual dwelling

places was as wide of good business as the family shoeshop, spinning and weaving room, bakery and laundry; some of which have proved their unfitness to survive, and others are fast passing into the realm of the obsolete. Summed up, the argument against the home meant that more of the real honey of life could be conserved in tenement hives than in homes.

The question is still an open one, and time alone can determine which side was right, but with the assumption that we are still in the home age, we can stand safely on the ground that home-comings are sources of joy and factors of happiness.

The Family Home-Coming.—Fences and what they surround, walls and what is within them, do not constitute home. The real home is life environed by home surroundings, and the life of home is the family. Family home-comings may fittingly be held anywhere designated as a place of gathering. The most ideal place is the old homestead, the place of patriarchal interest as was Adam-ondi-Ahman, where the first family home-coming was held and where a greater one still is to be held. Doctrine and Covenants, section 107:53-56; 116:1.

Our forefather, Adam, set a splendid example in regard to home-comings, he did not leave it until some death-bell tolled the funeral call; his multitudinous household gathered to rejoice, it was a great family reunion, and a time of rejoicing and blessing.

Birthdays, wedding days, victorious returns of missionaries, are all propitious days for family home-comings, as is also Thanksgiving day, Christmas, New Year's day, the Fourth and the Twenty-Fourth of July. The social and industrial freedom, coming from public holiday provisions, may be made to contribute to interest in family home-comings without detracting in any way from the community holiday interest.

The program that will distribute the home-coming activities most widely will succeed best. That branch of the family which has something to do will rarely be unrepresented and generally will respond in full force.

Houseparties.—We have family houseparties, many of which, too large for private residences, are held in public meetinghouses. Then we have the family outing and greater still, the family Temple day, where help from earth is handed up to increase the joys of heaven.

Community Home-Comings.—These gatherings have more than a social value. Besides the greetings, the renewal of acquaintance-ship, the recounting of comrade hardships and adventure, the visiting of childhood haunts or places endeared by long-ago associations, all of which contribute to the ful-

ness of life by mingling the past with the present, there is an exchange of ideas, a sort of traffic of ambitions, a commerce of experiences, that is of intrinsic value to the community. The home-comer enriches the old town, and the old town with its newness adds to the home-comer, and thus these come-back community conferences contribute materially to the welfare of all within the circle of the gathering's interests.

There is a form of sub-home-coming gaining in popularity, such as the gathering in one city of all the former inhabitants of another city or state. The gathering of all the Spanish Forkers residing in Salt Lake City, or all Utahns in Washington, or New York, are illustrations.

It is preeminently fitting that the M. I. A. should lead out in these high grade community functions, which have claim to perpetuity on the grounds that they are sources of joy and factors of happiness.

School Home-comings.—The school is our foster home, in recognition of which we call it our Alma Mater. While every commencement exercise is more than a call for the graduates to come back and see the school and contribute to its greatness by their presence, a prevalent college custom is to have a home-coming every decade, for a rallying of the classes, a renewal of old-time college yells and songs, a reviewing of old-time episodes and escapades, the retelling of college tales, and the opening up of the stream of inquiry concerning the what and where and who of

both the present and the absent. These school home-comings, like all other gatherings that bring us back to where we may have experiences of which we may exclaim thereafter, "For that brief space, I was a boy again."

When a home-coming college procession has in it a relatively strong showing of graduates, it becomes an exhibition of its present strength, and a prophecy of its future greatness. The college jubilee home-coming and the centennial gathering of the graduates are events of rarity, but as civilization evolves so will they increase, for education and civilization are complements of each other, one is not without the other

Home-comings Hereafter—The future that is worth while is the present more nearly perfected. Heaven without family heart-throbs, quickened and made warmer than those of earth, is undesirable for contemplation; for the picture of it there is no place in the drawing room of our desires.

No matter who or what is there,
For all its bounties, who would care,
Without earth's loved ones there to share?

Our joy will be full with the consciousness that each of our loved ones has his relative share. Men cannot be saved in perpetual loneliness.

When the prodigal son said, "I will arise," he uttered more than he knew. The home-coming yearning always lifts, and a yielding to the impulse elevates the soul, and when it is accompanied by a willingness to get back through the door of repentance, the ear of di-

vine love catches the soul-cry and the Father of all hastens to meet the returning wanderer with his parental heart full of forgiveness, hands outstretched to lead him to the feast, the temporary guest of honor, finally to find his place for which he has proved his ability, a position of trust in great things, parallel with his proved capacity to handle small things.

The permanent guest of honor at the great hereafter home-coming is he who, with pole-star fidelity, stood by his Father and whose temporary flush of irritation, by a seeming act of injustice, was cooled by the chiding of his momentary selfishness, with the reminder that all that his Father has is his. The Father has his sons, both sons have a father and a father's love. One has kept his full inheritance, a part of which is the *unmarred confidence* of his Father.

As to the call for the great home-coming hereafter, the company, the conditions, and the procedure, the following wonderful hymn by W. W. Phelps is submitted:

Come to me, will ye come to the Saints
that have died,
To the next, better world where the right-
eous reside,
Where the angels and spirits in harmony
be,
In the joys of a vast paradise? Come to
me.

Come to me, where the truth and the
virtues prevail,
Where the union is one, and the years
never fail;
For no heart can conceive, and no human
eye see
What the Lord has prepared for the just,
Come to me.

Come to me, where there is no destruction nor war,
Neither tyrants, nor mobbers, nor nations ajar;
Where the system is perfect and happiness free,
And the life is eternal with God. Come to me.

Come to me, will ye come to the mansions above,
Where the bliss and the knowledge, the light and the love,
And the glory of God shall eternally be.
Death, the wages of sin, is not here.
Come to me.

Come to me; here are Adam and Eve at the head
Of a multitude quickened and raised from the dead;
Here's the knowledge that was, or that is, or will be,
In the gen'ral assembly of worlds. Come to me.

Come to me; here are mysteries man hath not seen,
Here's our Father in heaven, and Mother, the Queen.
Here are worlds that have been, and the worlds yet to be,
Here's eternity endless; amen. Come to me.

Come to me, all ye faithful and blest of Nauvoo,
Come, ye Twelve, and ye High Priests, and Seventies, too,
Come, ye Elders, and all of the great company,
When your work you have finished on earth, come to me.

Come to me; here's the future, the present, and past,
Here is Alpha, Omega, the first and the last,

Here's the "Fountain," the "River of Life," and the "Tree!"
Here's your Prophet and Seer, Joseph Smith. Come to me.

See also Doc. and Cov. 27:3-15.

Suggestions.—Have someone sing, "Home, Sweet Home" as an introduction to the lesson, and close the exercise by singing, "O, my Father," or at least the last stanza.

Questions and Problems

1. In what way does the observance of home evening tend to stimulate home-coming?

2. What is lost to life by living in rented habitations?

3. Show how one energetic member of the family may initiate a family home-coming.

4. Illustrate the value of a wide distribution of the programmed exercises as a means of securing a good attendance at a family home-coming.

5. Show the value of a paper on family achievements being made a part of the home-coming program.

6. Discuss the mortgaging of homes.

7. In what way does a community home-coming benefit both the community and the home-comers?

8. What organizations, civic and ecclesiastical, may unite in providing for community home-coming?

9. Discuss this problem: School home-comings have two great objects, the promotion of alumni gatherings and the fostering of the institution.

10. Where was the first great family home-coming held, and what is yet to take place there? (For description of this place see *Church History*, Vol. 3, pages 34-40.)

11. Which two lines of the hymn, "Come to me" would be your choice for a memory gem?

Lesson XX.—Neighborliness

Introduction.—Neighborliness in this lesson shall stand for civil, peaceful, kind, helpful treatment of one person by another, it shall

mean the social application of the Golden Rule. Neighborliness made up of such conduct is man's part of making the millennium; it rep-

resents the Abou Ben Adam side of salvation.

Neighborliness does not stop at reciprocity; it carries over into the field of sympathy and sacrifice. It invests in a helpfulness that holds out no promise of dividend in kind. In its most enduring form it is wisely forbearing and judiciously generous, and while it would rather suffer than do wrong, it guards against an endurance which becomes injurious. Neighborliness has no hatchets buried with the handles sticking out.

Making Good Neighbors.—The good neighbor never hunts good neighbors, he makes them. He never leaves a neighborhood without carrying neighborliness with him. He makes neighbors of several types, but all good.

His Intellectual Neighbors.—He finds material for intellectual neighbors, he makes them through an exchange of ideas, taking care that the bartering is not one-sided by having the questions all on one side and the information all on the other. He talks *with* and not *to* his neighbors in the making. In his friendly visits he does not make overdrafts upon his welcome account; he does not strain the confidence of his neighbor to the breaking point by confessing other people's sins. He makes of his neighbor an intellectual comrade, even though that neighbor cannot become his peer.

His Business Neighbors.—He makes neighbors by minding his own business, keeping his credit gilt-edged, caring for the property held in common with his neighbors as he cares for his own. He

would no more make the highway unsightly than he would litter his own walk. His anxiety for the return of that which he borrows far exceeds his eagerness to borrow. He helps without humiliating; his favors are all barless.

His Social Neighbors.—He makes neighbors whose neighborliness is chiefly social. They become his through the art of consistent entertainment. With such he never stoops except to lift. He does not rob his neighbors of sleep through the medium of a barking dog, nor does he steal his neighbor's garden truck by means of unpenned chickens. In the social sea, keeping his head above the waves, he becomes a center of safety. He is hail fellow well met, always on high ground. He might be consistently cartooned as big-hearted, but never as big-headed. He makes a neighbor of the new-comer, by calling upon him and by extending cordial greetings at casual meetings, by inviting him into his home. He also invites his neighbor to affiliate with organizations with which he has membership, and he is especially solicitous of his neighbor in cases of trouble, such as sickness and death.

His Religious Neighbors.—Our good neighbor-maker gives evidence of spiritual sincerity, with no air of self-righteousness. He loves his God and worships him in his own way. To him, as a Christian, the keeping of the second great law requires the keeping of the first. He knows that to hoe in his garden, repair his fence, mow his lawn, or do any other avoidable

week-day work on a Sunday, not only gives evidence of a disregard for Deity, but it is positively unneighborly in any Christian community. The good neighbor keeps the Sabbath day holy. If he invites his neighbor to attend his church, he is not above accepting an invitation to attend his neighbor's church. He courts religious conversation, but avoids heated discussion of religious subjects. In friendly argument he emphasizes the beauties of his faith and leaves the defects of his neighbor's belief to be seen through silent comparison. Neither his neighbors nor his neighbor's children hear him use with irreverence the name of God. Whatever his religion requires, he gives evidence of trying to do; whatever his religion forbids, from that he refrains. He keeps the commandment recorded in Matt. 5:16. His neighborliness is a source of joy and a factor of happiness, imme-

diate and prospective, here and beyond.

Suggestions.—Have someone read, sing, or recite the hymn, "A poor wayfaring man of grief." The reciting of "Abou Ben Adam" would also be appropriate.

Problems and Questions

1. Give Webster's definition of neighborliness.
2. What does neighborliness mean in this lesson?
3. How did Christ answer the lawyer's question, "Who is my neighbor?" Luke 10:25-36.
4. Why is the following desk sign unnecessary for a good neighbor, "This is my busy day"?
5. Illustrate helping without humiliating.
6. Why is a violation of the Sabbath day unneighborly in a Christian community?
7. What is religious aloofness, and how does it affect neighborliness?
8. Discuss disturbance of the peace by dogs.
9. Have a four-minute talk or a five-minute paper on the neglected newcomer.

Lesson XXI.—Obedience

In its widest sense, obedience means the yielding of one thing to another voluntarily, involuntarily, or nonvoluntarily. We voluntarily extend a cordial greeting to a friend, we involuntarily scowl at the approach of an enemy, we nonvoluntarily absorb heat. In any case we obey law. The universe is governed by law. As a whole it obeys the law of its existence and each part obeys the law of the whole. Law reigns everywhere and obedience is compliance with law.

Liberty, being one of the highest conditions of life, it is well to remember that the higher the law

the greater the liberty, and that the only way to become a beneficiary of any law is to obey it, and that the more perfect the obedience, the greater the gift of the law. Obedience, then, is the acceptance of opportunity to be free and, therefore, to be happy.

Willing or acquiescent obedience is doubly fruitful as a factor of happiness. It yields happiness in the act as well as in the results of the act. It is a condition of joy in the pursuit, and satisfaction in the possession. The direction of one's willing obedience determines the objects of his love; under the

law, which we grow to love in the direction of our willing service and acquiescent obedience, is service for the sake of service as well as for the object of service.

To determine whom or what we will obey is to decide whom or what we shall love.

Obedience as a Source of Individual Happiness.—Upward obedience is power. Cooperation of the individual with something greater increases not only the freedom of the individual, but his power to act. In an act of obedience, therefore, one is greater than himself, he is all of himself plus the reinforcement that comes through his union with that which he obeys. As with agency or authority so with obedience, they each and both make us more than we possibly could be without them. Through obedience to law one has the benefit of the operations of the law; and through obedience to authority, one has the benefit of the intelligence and the experience behind the authority. To refuse obedience to authority is to lose an opportunity of investing one's agency, intelligence, and ability with the agency, intelligence, and ability of a greater than one's own ability or authority.

Every act of obedience to law and authority is a prophecy of success. It is nature's declaration of a fitness to survive, and fitness of survival is a high source of joy. An unerring prophecy of success is, to say the least, a factor of prospective happiness.

Obedience as a Source of Happiness to the Group.—Disobedience of a single member of the

family brings distress upon the entire family. The return of the prodigal could not compensate for all the distress that his disobedience had caused. He not only squandered his share of the family substance, but he cut down the joy-income of the whole household. The prodigal was brought back to heaven's highway, not by divine coercion, but by the buffetings of Satan.

The group can be saved from itself only through the obedience of the individuals to the group rules. In democracies, if the highest form of liberty is to be enjoyed, the group, while in a reflective mood, when reason and judgment are in the ascendancy, frame constitutions and enact laws that shall prevent or at least check the going to ruin at times when the passions temporarily rise to the ascendancy; and these legislative provisions for obedience are to the existence and freedom and happiness of the group what the rudder is to the ship in fair weather, and what the anchor is in storm; and the member of the group who refuses obedience to these provisions for progress and safety, and seeks to nullify them, is like one who would break the rudder or cut the anchor cable of the ship on which he rides. A sense of safety is psychic salvation, and salvation is a synonym for happiness.

It is said that a good thing can be done in such a bad way that the method makes it bad, and the nullifying of an unwise law by anarchistic procedure is a case of the cure being worse than the disease; and the sorrow-product of the pro-

cedure is more than the joy-product of the results; and, therefore, it is fundamentally wrong. Nullification at best stabs patriotism to reach the end that should be sought only through revision or repeal.

In case of conflict, where the choice of necessity must be made, it were well always to remember the wisdom of him who said at the gates of Capernaum, "Render unto Caesar that which is Caesar's, and unto God that which is God's." The history of the Latter-day Saints furnishes a most striking example of the perpetuity of that policy.

If obedience leaves a household, unhappiness enters; if it flees a country, safety follows it.

Obedience and Religion.—It was the disobedience, and not the fruit, that caused man's spiritual death in Eden. No number of unofficial or unwilling baptisms could have resulted in man's spiritual rebirth. President Young is quoted as having said, "As well baptize a bag of sand as an unrepentant person." There can be no such thing as coerced conversion. The one great call heavenward is, "Son, give me thine heart."

Before it was said of mankind, "They shall have joy," it was declared, "They shall be obedient." *Pearl of Great Price*, "Book of Abraham," chapter 4:31. The fundamental object of man's existence is joy, but obedience is the only roadway to that goal. Heaven without a love for God does not exist, and the declaration of the Redeemer on this point is, "If ye love me, keep my commandments."

John 14:15; 15:10. Behind this declaration is the law of growth in the direction of service. We grow to love the objects of our willing service, and willing obedience is the highest form of service.

The privilege of mortal existence was based upon premortal obedience. *Pearl of Great Price*, "Book of Abraham," 3:24, 25, 26. It would seem that it is perfectly safe theologically to declare that no one can be saved in disobedience, but through obedience, both salvation and exaltation are made certain.

Questions and Problems

1. Show that obedience is the first law of heaven. Give reasons for answer.

2. Discuss this proposition: As the essence of crime is intention, so the efficacy of ordinance depends upon obedience.

3. Where is this saying, and what circumstance brought it forth, "Obedience is better than sacrifice"?

4. Show that the absence of obedience results in social chaos.

5. Why is there more freedom in taking counsel than in obeying commands?

6. What kind of disobedience may fittingly be called the "seeds of anarchy"?

7. Show that obedience is a source of immediate individual joy, and that group happiness depends upon obedience?

8. Give scriptural proof that obedience is a principle of the gospel.

9. Prove the impotency of faith without obedience.

10. Show that obedience to law governs both the giving and the receiving of blessing. Doctrine and Covenants, 130:20, 21.

11. Connect up *Pearl of Great Price*, Book of Abraham, Chap. 4:25 with the following definition of instincts: "Instincts are blind impulses leading to wise ends."

12. Distinguish between blind obedience and the obedience of confidence.

Seven Gospel Fundamentals

A Study for the Joint Senior M. I. A. Class for April and May, 1922

Introduction

It is recommended that the senior classes of the Y. M. M. I. A. and Y. L. M. I. A. unite and consider these topics and outlines jointly. They should not be presented in the usual lesson or lecture form, but rather in the nature of an open forum or free, round-table discussion. The aim should be to get as many as possible of the young people to participate. It is suggested that each week several members of the class (at least five young men and five young women) be assigned to lead out in the giving of personal experiences, or to prepare the incidents and illustrations referred to in the outlines.

Young people of senior age can be appealed to through topics of a spiritual nature; intelligent discussion of religion never fails to interest them. If you have returned missionaries who are or should be members of the Senior classes, make use of them in these discussions. The principles of the gospel here treated are vital. They are as applicable today in the lives of the Latter-day Saints as at any time in history.

Where the young men are dividing their lesson time, they should be given the privilege of meeting separately, if they so desire.

I

There is Divine Authority

Class leaders should aim to have as many as possible of the members relate instances of the manifestation of divine authority, preferably those which have occurred in the present period of the Church, as, for example: power and development which have come to men who have received the Priesthood, fulfilled promises in patriarchal blessings, healing of the sick, etc. Simple incidents may be as effective as more remarkable ones. A careful assignment should be made in order to insure participation.

To stimulate discussion, the following outline is given:

What is authority? What is the authority of superior knowledge? Explain delegated authority. Why is divine authority indispensable in working out the plan of salvation? Show how divine authority was given for each fundamental step in the history of the Church.

Illustrate the power of authority from:
a. The Old Testament; b. The New Testament; c. The Book of Mormon; d. The History of the Church; e. Personal experiences among class members, or others.

II

Be Believing

Let the members of the class give experiences in the exercise of faith in God, in the atonement of Jesus Christ, and in the restoration of the gospel to the prophet Joseph Smith, either personal, or those of other people, which have resulted in its increase in their lives and actions. This discussion should occupy most of the period. Try to have all members participate.

Outline to assist in the discussion:
Show how faith is developed. Show why it is necessary to understand the attributes of God in order to

have faith in him. What is meant by the statement that faith is a principle of power? Illustrate. On what evidence does faith in God rest? Prove that faith in God and in the atonement of his Son Jesus Christ is essential to progress and to ultimate salvation. Show that faith is a gift from God. Show that true faith finds expression in action.

References: *Talmage's Articles of Faith*, Lecture 5. *Book of Mormon*, Alma 14:26-29; Helaman 5:20-52. *Old and New Testaments. Church History*.

III

Communion with God

Open the class period by a recital in concert of the Lord's Prayer.

For the consideration of this topic every member should be able to bring to class a story or incident showing the efficacy of prayer. Encourage the telling of simple, every-day personal experiences. Make careful assignment.

Outline to aid the discussion:

What is prayer? Prayer is communion with God; it is the soul's sincere desire. There are prayers of praise, thanksgiving, pleading, supplication, confession.

Prayer of desire the commonest form: people pray oftenest when they want something, or when they are in distress.

Prayer of praise. Illustration: Psalms of David.

There should be mental preparation for prayer. Humility, purity, and unselfishness should be conditions attendant on prayer. Effort should accompany prayer.

Effect of prayer on the individual.

Value of prayer habit—"Prayer will keep a man from sin, and sin will keep a man from prayer." *President Brigham Young*.

Explain what it means to "pray unceasingly."

Are prayers answered? Give incidents.

Why are prayers sometimes unanswered?

Read "A Place of Prayer," and an article on "Prayer," pp. 383, 385-92 of this issue of the *Era*, also story, pp. 424-8.

IV

Godly Sorrow

The major portion of the class period is to be spent by the members in relating incidents of repentance from their own experience, either personal, or which have come under their observation. Often those of the simplest nature may be most effective.

Helps to the discussion:

Explain the meaning of repentance. Point out the beauty of this principle, its saving power, its continued necessity. Show the difference between a "Godly Sorrow" and the "Sorrow of the World." (II Cor. 7:10.) Show the steps in repentance. (See *Outlines for Teacher-Training*, 1922, p. 42.)

Instances of repentance, David's repentance, Psalms 25; 38:1-6; 51; Alma's repentance, Mos. 27, especially verses 24-28; the repentance of Oliver Cowdery, *Era*, Vol. 24, p. 620, and also *Journal*, May, 1921, p. 315.

Preachers of repentance: John the Baptist, Matt. 3:1-12; the Apostle Peter, Acts 2:38-40; 3:19; Alma, 5:15-26; 9:29, 30; III Nephi 7:16-26; Luther; Joseph Smith.

V.

The Way to Success

Spend the greater portion of the time in relating instances of success which have come through obedience. If parents, grandparents, or others of the older members of the Church are consulted, and incidents obtained from them, a wealth of choice material may be brought to the class.

Outline: Show that obedience is one of the fundamental principles of the gospel. See this *Era*, pp. 440-2.

Discuss obedience: a. To parents; b. To secular authority; c. To the counsels of the Church.

Show how there can be no order without obedience.

Examples of obedience in ancient times: a. Adam's obedience, Pearl of Great Price, Mos. 5:5-6. b. Abraham's obedience, Gen. 12:1-14,

Pearl of Great Price, Abraham, 2: 3, 4. c. Lehi's obedience, I Nephi 2:2-3. d. Nephi's obedience, I Nephi 3 and 4. e. The widow woman's obedience, I Kings 17:10-16.

Examples of obedience in modern times: Joseph Smith, Brigham Young, Heber C. Kimball, *Life of Heber C. Kimball*, p. 275-6.

Blessings promised the obedient: a. To Abraham, Gen. 22:15-18. b. To all who obey the law of tithing, Mal. 3:10. c. To all who keep the Word of Wisdom, Doc. and Cov. 89:18-21.

VI

The Lord's Portion

The entire class should relate instances showing the satisfaction and blessing resulting from the honest payment of tithing.

Suggestions to aid in the discussion: The principle of tithing was wisely instituted by the Lord, (a) as a means of character development in the tithe-payer, and (b) as a means of providing for the financial security of the Church.

The individual who keeps the law of tithing is putting himself in a position to grow in brotherly kindness, and he may rest assured that his name is written in the books from which he will be judged. "He that is tithed shall not be burned at his coming." Doc. and Cov. 64:23.

Explain that an accurate tithing is one-tenth of one's increase; any amount less than one-tenth is not a tithing.

Give historical instances of tithe-paying and blessings promised therefor. (See Gen. 14:18-20; 28:20-22; Deut. 14:22-28;

Doc. and Cov. 64:23-24; 97:11; 119:1-7; *Articles of Faith*, pages 448, 449.)

Explain the benefits of tithe-paying to the individual.

Explain the benefits of this law to the Church—the purposes for which tithing is used.

VII

Missionary Experiences

At the close of this course, a most profitable hour may be spent in the recital of missionary experiences, showing the power of the Priesthood, the loving watchcare of the Lord for his servants, the kindness of the people towards the elders, the joy that comes through service. Returned missionaries will rejoice in the opportunity of attending this class and relating their experiences. Others who have not been upon missions may tell of incidents related to them by fathers or brothers or friends in the field. It is realized that most of our returned missionaries are members (or should be) of the Advanced Senior Class, and it is not the intention to disturb that class, but there may be yet others in the ward, not identified with Mutual, who would appreciate being invited to this session of the Senior Class and to participate in the discussion.

In many wards of the Church splendid home missionary work is being carried on, attended by experiences which have greatly increased the faith and joy of those participating. These may profitably be related.

Discuss the question: What can be done generally to promote the same missionary spirit at home as in the field?

Contrast

There is nothing so well but it could be better;

There is nothing so bad but it could be worse.

There is none of us perfect in deed or in letter,

And few of us "good" till we ride in a hearse.

But man does not judge the heart, you know,

'Tis God alone knows our intent,

He watches and guards us here below,

And claims a reck'ning for talent's lent.

Enoch Jorgensen, B. S.

The Man the Bears Wouldn't Eat

By H. R. Merrill, of the Brigham Young University

As I was recently sitting in a moving picture show in Grace, a small town in the southeastern part of the state of Idaho, a local advertisement was flashed upon the screen. It read:

*William Vaughan, Shoemaker,
"The Man The Bears Wouldn't Eat;"
Shoes repaired while you wait.*

I smelled a story. Consequently, I sought Mr. Vaughan early next morning and drew from him this unusual tale.

"About thirty-nine and a half years ago—I am now forty-one—I was carried away by an old she-bear from whom I was later rescued by the neighbors, after having been in her possession nearly twenty hours. John Allsop, the manager of the picture show, was one of the rescuing party, therefore, when I came back here and began business, he added that line on my ad."

"Then the statement is really true?" I inquired.

"I suppose so," he replied. "Here I am."

"Certainly an unusual story," I responded. "It is a wonder that you are alive."

"Oh, not very much of a wonder," he replied. "A bear is as playful as a growing puppy. She merely wished to play with me. She had no intention of harming me."

Give me the details of this strange adventure," I suggested.

"Not much to it," he declared, rather embarrassedly. "What I know I only have from hear-say. You'd better go over and have Allsop tell it to you."

After another importunity he began this brief but rather interesting account: "When I was about eighteen months old my parents, my brothers and sisters, and I lived over in the mouth of one of those big canyons about seven miles from here. We had no very near neighbors in those days. Our house which was built of logs, stood near quite a dense growth of quaking-aspen trees (quaking aspens). One day while mother was washing behind the house in the shade, my brothers and sisters started over to one of the neighbors to play. It is thought that I attempted to follow. Anyway, after a little time, mother came around the house to look for us. Upon discovering that we were gone she started to hunt us. She followed my tracks in the dust to a near-by corn-field where they disappeared among the gigantic tracks made very recently by a bear. Mother's heart almost failed her. She searched here and there, but was unable to locate me, although she was half expecting to find

my mangled body at any moment. This was about 4 p. m. As soon as she discovered that I was really gone she rushed over to the neighbors, about a quarter of a mile away, and told them that I was missing. The neighbor immediately placed a boy on a horse and sent him down the valley (Gentile Valley) to give the alarm while he went with mother and began a search. Soon, twelve men, all of the male residents of the valley, had arrived upon the scene when a more careful and systematic search was begun. For some reason it was impossible to trace the bear, although all felt that she had something to do with my disappearance. Nearly all of the searchers thought they would find mere fragments of me as they believed the bear would eat me.

"All night long the search continued and still I was not found. Of course, mother was nearly frantic. The searchers worked in ever widening circles with the house as the center, having the understanding that whoever found me was to fire his gun as a signal. About ten o'clock the following morning a man by the name of E. Goasling, now dead, found me and fired the signal shot. They found me in a little clearing among the quaking asps, about three and a half miles from the house. Signs that the old bear had been with me very recently—she was probably scared away by the approach of the searchers—were very numerous. Mr. Goasling said I was sleeping peacefully in a little prepared nest, and that I was not injured in anyway except for a small scratch across one cheek where some thorn or bush had scratched me, as I was being carried through the brush.

"Of course mother was over-joyed, and all of the searchers were delighted. Some old hunters among them stated that the bear, in a playful, motherly mood, had carried me away and probably would have merely gone and left me when tired of her play-thing. John Allsop, manager of the picture show, was there when I was found. If you wish to hear his story I am sure he will tell it to you."

I later interviewed Mr. Allsop who corroborated Mr. Vaughan's statement.

I asked Mr. Vaughan if he had any peculiar feelings toward bears. He replied: "I have been with hunting parties and have seen bears killed, but I have never shot at nor attempted to injure a bear of any kind anywhere. Somehow I have a sort of feeling that they are sacred to me. I would almost as soon shoot a human being as a bear, especially a grizzly bear, as it was a grizzly that carried me off. If she was ever killed, I never heard of it."

A Trip to Haleakala

(The largest extinct volcano in the world)

By Ora Haven Barlow

"There's sunshine in the heart of me,
My blood sings in the breeze;
The mountains are a part of me,
I'm fellow to the trees.

"In every throbbing vein of me,
I feel the fast Earth-call;
O body, heart and brain of me,
Praise Him who made it all!"

—Robert W. Service.

A trip to Haleakala! This was the thought suggested by President E. Wesley Smith, of the Latter-day Saints' Hawaiian mission to the elders of Maui, while he was on that island attending the semi-annual conferences. Of course, everyone was enthusiastic, because all would be disappointed if they should leave Maui for some other island or home probably, without seeing the big crater, Haleakala.

So, accordingly, Thursday evening, October 27, 1921, President and Sister Smith, together with nine of us elders, two being natives, were at the ranch home of Brother and Sister Ako, at the foot of the alluring slopes. Mules and horses sufficient to accommodate all had been secured. Eight a. m. Friday saw a file of us riders awakening the mountain road leading to the summit of the crater, which lay along a deep-blue bulwark, against the morning sky. There were to be twelve miles of incessant climbing at a grade ranging from eight to ten degrees at the bottom, but which would gradually increase. So the animals were not crowded at first, were such a thing possible with the persistent quadrupeds known as mules. They had "enjoyed" the trip too many times to be as enthusiastic as their anxious human burdens.

All about and above us were rolling, ascending hills, grassy slopes to be sure, but with abundant evidences of overlapping lava flows, which were belched forth from their prison of fire, ages ago. Clumps of eucalyptus trees could be seen, now and then, grouped together in the distance. The largest of these, the "kamaainas" (old timers) pointed out as Olinda, from



"We saw the sand cones which appeared like mole hills but in reality ranged from four to nine hundred feet in height and are the last remnants of the awe-inspiring fire that played hundreds of years ago."

which we would secure the keys to the mountain "Rest House" at the summit. Reaching this place, we left the wide road and took to the trail up through the pastures.

The higher we mounted, the more beautiful did the vast carpet area of central and west Maui seem. Each nook and bay could be readily distinguished and each little village pointed out. The white breakers, in their morning rage, appeared to us as only broad, blanched lines along the shore, lifeless in the distance. Clouds, like fresh piled snow, lay sleeping on the summit of the West Maui range, which was about twenty-five miles away, while their resultant shadows far below, covered the mountain gulches and villages. Wailuku, the largest city of Maui, could faintly be seen at the edge of the shade.

We turned to the slopes above. A mist like an approaching storm-cloud had appeared to the east, and with long, feathery hands was writhingly reaching out and gradually covering the hillside. The grass had become thinner and the shrubbery scarcer. The trail had been getting more rocky and the animals had settled down to the monotonous upward tread. Even we riders had been growing indifferent to the jog, jog, jog.

And then came the mist upon us when we were five miles from the summit. At first it was merely comfortable, but as it continued, and as we climbed higher, it became colder and colder, until it fairly pierced the bone. And during the re-

mainder of the ascent it hung about us. On we induced our tired beasts over slippery rocks thinking of nothing but "excelsior."

When the "Rest House" was at last reached, each with a sigh, unsaddled his brute and placed him in the shelter of a rock-built stable covered with corrugated iron roofing, and then quickly sought the sturdy cement wall of our own abode. A fire was kindled after much exertion, for the mist that chilled us had also dampened the wood which we were forced to carry from two miles below, practically no vegetation grows at the top. It was two o'clock and we had been climbing six hours.

After a delicious luncheon, which Sisters Smith and Ako had prepared, together with plenty of hot postum, oh, how relieved and satisfied we felt, physically! But we were much disappointed mentally, for the mist lay all afternoon and darkness came on without giving us even a glimpse of the big pit.

So we contented ourselves with hugging the fire and playing games for the misty night air ten thousand feet above the sea was chilly after we had lived down where one is never cold. Blankets and cots were furnished at the house, so the bed was sought early after the climb.

But while we slept, an angel crept
And drew away the pall,
And the stars did flare with a torch-light glare,
Till the heavens seemed to call.

So it was a more jolly crowd of missionaries that arose early at someone's call to see the dawn. The new moon had arisen with two bright morning stars in a straight line above it, while at her feet all the mists of the night before lay curled up, dozing like sheep asleep. "On top of the world" was a fitting expression, for it is seldom one has the privilege of seeing a sea of clouds below him. Never a move did they make and gradually the east became brighter, the hidden sun shooting huge broad rays, divulging where he was below the mountain peaks.

The two large gaps in the volcano, Koolau or Keanae and Kaupo, could be seen. These gaps were formed during the life of the volcano by two sides of the crater giving way and the molten lava rushing through them into the sea. This is why Haleakala is different from other volcanic mountains of the islands, it being hollow, a bowl two thousand five hundred feet deep, while the craters of most of the others have been obliterated, or nearly so, by their being filled up with lava before their extinction.

"See the sun!" The first rays had shot out from their

hiding and were shining down on the backs of the dozing cloud-sheep. 'Twas the shepherd's call, for almost immediately they became restless, moving and jostling to and fro. Then the mists began to arise from among them and were wafted down through the crater and out and away by the morning wind, while fresh clouds seemed to take their places from the east-land fold.

The weather conditions were not at their best. Therefore, few were the glimpses we caught of the crater itself. Between cloud banks we saw the sand cones which appeared like mole hills, but in reality ranged from four to nine hundred feet in



President and Mrs. E. Wesley Smith, and Hawaiian Brother John Kale-ikini. Elder Leo Van Wagoner took the picture which was taken near the top of the crater.

height, and are the last remnants of the awe-inspiring fire that played hundreds of years ago. The far edge of the crater appeared apparently near in the morning air, but was really nine miles away, while it is nearly twenty-five miles around the pit. Far beyond, we saw the majestic tips of Mauna Kea, Mualala, and Mauna Loa all volcanic peaks on the island of Hawaii, the latter being just one hundred miles away, and the former at least seventy-five. Such is the lucidity of the high atmosphere. The immensity of the crater does not appal one until it is realized that a city the size of the Island of Manhattan could be comfortably placed therein. The whole of Salt Lake City would not be able to cover its volcanic floor. Far down, yet on the near side, we saw moving specks, and taking the field glasses, discerned plainly the little wild black and white goats climb-

ing on rocky perches or nipping at the scarce and dwarfed shrubbery existing on the ashy plains beneath.

While the mountain and crater is known as Hal-e-a-kala, i. e., House-of-the-sun, legends bear out the fact that it should be Alehe-ka-la, i. e., Sun-snarer, because it is here that the Hawaiians localize the sun snaring legend which is told among the Polynesians and Indians.

But to our breakfast we hastened, after which we swept and left the guest house in order; saddled our "hokies" (mules) and horses, and began the long downward fall to the sea, having the satisfaction that we had seen *Haleakala*, the greatest extinct crater in the world.

Wailuku, Maui, T. H. Nov. 12, 1921

M. I. A. Scouts Enjoy "Good Turn"

The Scouts' "Good turn" practiced by troop 5, M. I. A. Scouts of the Bingham stake, resulted in the collection of 410 articles of toys and clothing and their distribution to the poor families of the ward by the Relief Society. The troop composed of 23 boys, under the able leadership of Scoutmaster Leonard G. Fox, determined early in December to gladden the homes of the poor for Christmas. The ward was districted by the patrol leaders and the boys divided into pairs of two. Hand sleighs were used in most cases.



The results were amazing. The material received included 214 articles of clothing for men and boys, 102 articles of clothing for women and girls, 30 articles for children and babies, 64 toys, 20 quarts of fruit and vegetables, and 100 pounds of potatoes. The pictures show the boys collecting and distributing the gifts. Many a heart was gladdened, but most of all the boys thoroughly enjoyed the opportunity for rendering service.—J. O. Ellsworth, Deputy Special Field Scout Commissioner.

The Duty of Cheerfulness

*By Dr. Frank L. West, Director, Division of Interior Instruction,
Utah Agricultural College*

We ought to be as cheerful as we can, not only for our own sakes but for the benefit of those around us. The most effective way to make others happy is just to be happy ourselves. A genuine smile is appealing and contagious.

Have you not noticed how much a cheerful friend is like a sunny day that sheds brightness all around? Such a one is obliging, kind, and pleasing. Let us make our neighborhood brighter, happier and better because we are there.

To be bright and cheerful sometimes requires an effort. In fact it is an art to keep ourselves happy. We need to watch and manage ourselves almost as if we were some one else.

When annoying things have happened, or misfortunes have overtaken us, then we must act as if we are truly happy by singing some cheerful song, telling a funny but clean story, or counting our many blessings. In this manner we will force the thought of our recent reverses out of our minds, and we will soon find ourselves actually happy. The cheerfulness which was at first forced will thereby become free and natural.

Nothing is gained by becoming despondent and discouraged, thus appearing to others sad. A frown is ugly, a scowl forbidding, a grouch abhorrent—a crabbed, disagreeable, sour, sullen, ill-natured one is hideous and repulsive.

To talk about our troubles makes us live through them once more and makes us more unhappy. Then, too, it makes those who listen unhappy. It therefore serves no useful purpose, is unfair and unkind to the one who hears and therefore should not be engaged in. We have no right to make others sad. Besides, some of our reverses are often blessings in disguise. Thorny paths, full of obstacles, call forth patient endurance, stimulate greater effort and produce strength. Some of the most attractive and lovely spirits are those who have had much trouble and have not succumbed and had their spirit broken, but have overcome.

To be happy and hopeful in the face of great trials and difficulties requires courage. The real test of a man is this. How many times can he take a drubbing and still take heart? The world has only contempt for the quitter. Man has not yet

contrived a substitute for determination, nor a machine that can produce artificial courage. When drenched with trouble and despair, we need to keep our jaw squared and our wills dogged. We must demonstrate that we are daring, self-reliant, plucky, fighting men. We should never give up, but play the game to the very end—afraid of nothing except cowardice.

Let us not brood over fond hopes, unrealized, but be as nature intended us to be—fountain springs of cheerfulness. We should forget our blunders and start each day serenely and well and with a high, care-free spirit.

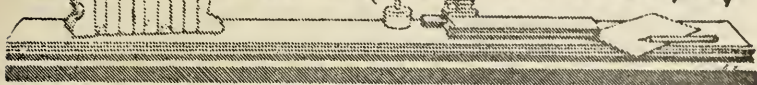
Those who desire to be cheerful must not be sensitive but be sensible. A man needs enough self-confidence to keep himself sweet. He will not then chafe under the obstinate questionings as to his own worth, or be depressed by the thought of his defects, or sensitive to the random attacks of criticism; not quick to take offense nor fearful lest he be unequal to any emergency. Hope and confidence (not boastfulness) breed optimism, earnestness, and enthusiasm; and enthusiasm is like steam in the boiler, or like juice in the trolley wire. Believe in yourself. If you are competent you can and will repeat your former success.

Those who succeed are usually cheerful and hopeful. They go about their business with a light heart and radiant countenance, and take the changes and chances of life like men. Let us wear the smile that suggests well-being—the peace of self-forgetfulness.

What if we have suffered financial losses and have become encumbered with debt! Very few, if any, are actually suffering from cold and hunger. Too much lamentation might indicate that our hearts are set too fully on earthly treasures, rather than on eternal riches. How happy we should be when we consider the many blessings that are ours. We live in the best country in the world. We have the true and everlasting gospel which has brought us joy and holds bright hopes and promises for the future. Unexcelled schools and libraries are ours. We have health, good, peaceful homes, friends and loved ones. How great would the loss be if we had to part with but one of these. How thankful we should be that the great war was so successfully terminated, and that the influenza scourge has passed by. Let us then maintain a brave, resigned and hopeful spirit, "have faith where we cannot understand, travel the hardest road with patience, and carry unto the dark places the light of a cheerful heart."

Logan, Utah

EDITORS TABLE



Tobacco and the Public Schools

When we take into account the fact that the tobacco habit lowers the moral nature and helps young men down the ladder of life to poverty, leanness of intellect, and shame, we may well agree that the tobacco evil is one of the greatest problems in America today. One of the remedies is the public school system. It may well be said that it is almost impossible to convert a tobacco user from the filthy habit after he has become addicted to the dirt of nicotine. One of the difficulties in the way of reform in the matter of the use of tobacco is the many men who are addicted to the habit, and who therefore stand as advocates of the evil. In their minds anyone who seeks to eliminate the evil is a fanatic and is held in contempt by them. This, with the amount of money that is at the command of workers for nicotine, stands largely in the way of any effort that people who are not in favor of tobacco may exercise, to drive the stuff out of existence, or to compel the observance of law and decency in regard to smoking and other uses of tobacco in public places.

One remedy at hand in the right direction is our public school system. Perhaps it is not generally known that every state in the Union has a law *requiring scientific temperance instruction* in the public schools, which includes *instruction concerning the nature and effects of tobacco*. If all the educators of the land were in harmony with the elimination of tobacco and its non-use among the human race the proper training could be given in the schools to this desirable end. The use of tobacco would thus in time be abandoned by choice by new generations entirely familiar with its degenerating effects.

We hope that all Latter-day Saints and all other good citizens of the land who love boys and girls, and who are interested in the future of their beloved America will do their best to have this remedy applied. In the Y. M. M. I. A. "We stand for loyal citizenship." "We stand for the non-use and the non-sale of tobacco."

We notice that in the Y. M. M. I. A. report for January, only 34 out of the 83 stakes of Zion reporting were efficient

in work on the slogans. For March let us get busy looking into the actions of the public grade and high schools on the subject of tobacco.

Let our officers enquire if the schools in their communities are giving the required instruction upon this subject. Also, if there are any teachers who use tobacco, and are thus disqualified from teaching its evil effects. Here is the opportunity for a special effort for the officers to promote the slogan by using personal appeal to school boards, teachers, and the press, to advocate and put into effect the remedy suggested. Petitions should be circulated, asking each school board that instructions concerning the nature and effects of tobacco be emphasized in every school in letter and in spirit. All good citizens should insist that the children shall know the truth about tobacco, and that they shall obtain this information in the public schools as provided by law. We are wholly convinced that one or two generations of well informed children would let the sunlight of truth prove the short cut to tobacco prohibition.—A.

The Vacuum Tube Amplifier

Notice that heading again. What is it? It is the greatest scientific wonder of the century in electricity. It is about the size of an ordinary incandescent light bulb, and may be smaller or larger. It is so arranged that a feeble energy coming in by one wire is increased to a shout coming out at another. A whisper is increased to a shout, a "still small voice," to an outcry in *clarity* as well as *volume*.

What will it do? The inventor, Earl C. Hanson, a Californian, born some 29 years ago, says in the February number of the *American Magazine* that "it will help the deaf to hear; make the human voice audible across the continent—even around the globe; enable vessels to find their way through fog and darkness; save the lives of people in aeroplanes; make wireless telegraphy far more efficient; help to win wars; enable one person to talk directly to thousands in an ordinary tone of voice—just as it enabled President Harding to talk to 100,000 people at his inauguration, and on Armistice Day." One unit of electrical energy, it is stated, is increased ten times by means of the vacuum tube amplifier. By using sets of these tubes, the voice can be magnified more than a million times. Passing energy successfully through six of these tubes you will have amplified a million times the gentlest whisper of the spheres, and so "listen to sounds which no human ears have heard since

the world began. It may be that we shall actually be able to *hear* things growing, and to *listen* to the changes taking place in matter."

It was not possible to telephone across the continent until the vacuum tube amplifier made it so. Now, by using the amplifier, one can talk over a telephone from New York to San Francisco, and, by using several, even around the earth. By the installation of proper instruments and the use of these amplifiers, it is possible to telephone by wireless so that one's voice may be heard distinctly by thousands long distances away. Already, in this country, people are delivering their messages by means of the wireless telephone in connection with the amplifier in different cities, hundreds of miles away from the places where they are located. It is not impossible that, by 1925, or sooner, the President of the Church of Jesus Christ of Latter-day Saints may be able to deliver his sermons in the Salt Lake Tabernacle and be heard by congregations assembled in every settlement of the Church from Canada to Mexico, and from California to Colorado. There are a thousand thoughts that arise in the mind in contemplation of this most wonderful instrument and the possibilities arising therefrom. One may well exclaim, "What hath God wrought!" In this connection, let us remember also that, if man can invent instruments to serve him in this wonderful achievement, how easy it is for God, with his greater knowledge, not only to communicate with man by his "still small voice," in case where man by righteousness has attuned his soul to receive his whisperings, but also for him to hear and answer man's earnest petitions sent out in prayer to God.—A.

Books

Official Announcement

We have pleasure in announcing new issues of the Doctrine and Covenants and the Pearl of Great Price, with double-column pages, index and other helps, all conforming in general to the style and arrangement of the latest edition of the Book of Mormon.

The text of the Doctrine and Covenants is preceded by an "Explanatory Introduction" comprising in concise form the essential facts relating to the history of this sacred volume of latter-day revelation. Another introductory feature is the "Chronological Order of Contents" in which the several Sections

are listed with date and place relating to each. Each Section is introduced by a comprehensive heading, in which are stated the circumstances under which the particular Section was given, and a brief summary of its contents. An extended "Index and Concordance" is included.

The Pearl of Great Price is also provided with a copious index and other helps not hitherto published.

The books are issued in the following styles:

1. Doctrine and Covenants, Library edition, corresponding in typography, material, and workmanship to the Library edition of the Book of Mormon.

2. Doctrine and Covenants and Pearl of Great Price on thin paper, flexible leather binding, forming a companion volume to the India paper issue of the Book of Mormon.

3. Combination edition, comprising Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, on India paper, flexible leather binding.

We recommend these new issues of the three distinctive standard works of the Church for thoughtful and prayerful study.

Heber J. Grant,
Charles W. Penrose,
Anthony W. Ivins,
First Presidency,

Salt Lake City, Utah, Dec. 17, 1921.

Messages from the Missions

Change of Conference Presidents

Elder John E. Hipwell, Melbourne, Australia, recently reported the release of Elder Milton B. Jensen, President of the Victorian conference for nearly two years last October. His faithfulness as a missionary has endeared him to the Saints, and investigators, and missionaries, who admired his unselfish service in the cause of truth. Elder Hipwell was chosen to succeed Elder Jensen as conference president last October. There are three other missionaries laboring in Melbourne, Alvin Engelstead, Doris Baker, and F. Dewey Fronk. Many of the 700,000 people in Melbourne were reported as indifferent in regards to religion, but as a rule, their hearts are "big" and they had treated the elders very nicely. The elders had found a few who are willing to receive the glad tidings, and many homes had been opened to them in tracting, and new members were being baptized quite frequently.

Optimistic Regarding the Outcome

Conference President E. W. Barber, writing from Palmerston, New Zealand, December 20, says: "Our work includes the cities of Palmerston North, Wanganui, and nearby towns. Among the white population, generally speaking, we find the people quite indifferent to the gospel message



with no desire for religion. However, our efforts are beginning to show results in the accumulation of many friends and investigators. We are all optimistic with regard to the outcome of the 'spring drive.'"

Top: Elders left to right: E. M. Stanger, H. J. Hymas, E. W. Barber, E. A. Fredricson, Taranaki conference. Front row: C. W. Clark, Manawater conference; M. C. Stewart, R. G. Andrew, Taranaki conference; and R. H. Manning, all of Palmerston, N. Z.

Bottom: Names of elders, top row: L. Ericksen, S. A. Archibald, E. R. Miller, F. W. Cowley, J. L. Pate, S. L. Tanner, P. W. Manwaring and J. N. Transtrum. Middle row: B. F. Grun, B. J. Allen, Conference President Werner Kiepe, President Winslow Farr Smith, Sister E. Smith, B. H. Reeve, J. F. Powell. Bottom row: H. F. Elder, G. L. Watson, C. A. Neusenschwander, R. Schaer, all of Northern Illinois conference.

Twenty New Converts

Elder Werner Kiepe, conference president Northern Illinois conference, January 25, says: "The missionaries of this conference have enjoyed their work for the past year most thoroughly. Our efforts have not been in vain. Right from the very towns and surrounding country from where the Saints were driven westward we have been able to make friends and converts. At Galesburg, sixty miles from Nauvoo, a branch was started this year, and over twenty converts were obtained, increasing the number to over forty, each person active and desirous of spreading the truth.

California Mission

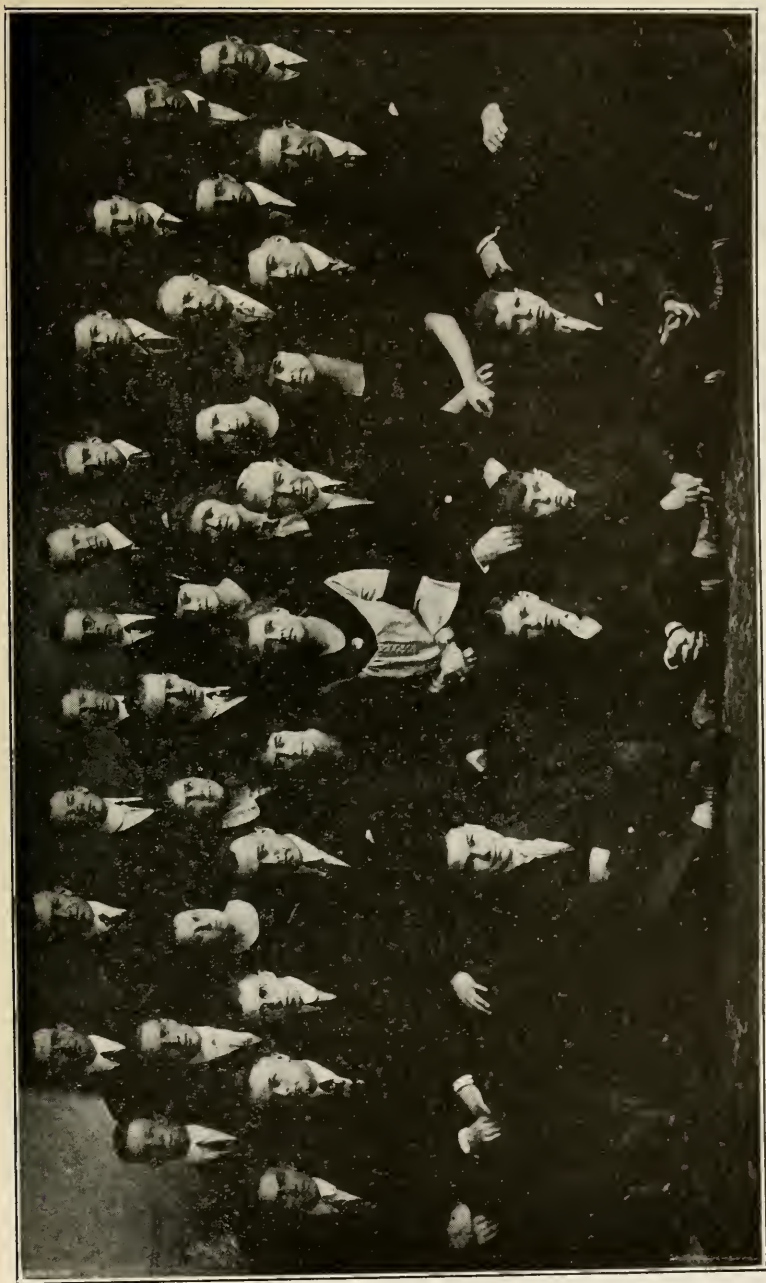
Front row, left to right. Anna B. Quist, Mission Matron; William B. Hawkins; Marion Cutler, Corresponding secretary; Axel A. Madsen, Conference President; Jos. W. McMurrin, Mission President; Claude C. Cornwall, Superintendent of Sunday schools and M. I. A.; William G. Brown, Mission Secretary; Margaret Gardner; Gustive O. Larson; second row, sitting: Geo. C. Peterson; Rulon H. Cheney, Editor of Mission paper, *The Calimis*; Wayne C. Gardner; J. Cheney Willis; third row: Gwendolin



Woolley; Ruth Tanner; Grace Cheever; Alexander F. Schreiner; Thomas N. Price; Victoria Campbell; Keith Murdock; Gecoza McRae; Edna Lovelless; fourth row: Melvin Freebairn; Florence Peck; Arthur S. Woods; Archie F. Clifford; Henry Luthi; Orlando F. Peterson; Ralph J. Mellor; Melvin J. Clark; fifth row, back: Gilbert B. Lewis; Walter Knell; Parley G. Hall; Oscar W. Evans; Clarence A. White; Irving Jenkins; Rulon P. Keetch; Leland J. Gammon; Vernal J. Stimpson.

Nine Baptisms for Each Missionary

Elder Harold B. Lee, president of the Denver conference, Western States mission, writes under date of January 16: "The work of God has progressed wonderfully in this conference. During 1921 we have had 71 baptisms, making an average of 9 baptisms for each missionary who has labored here. In Denver, Boulder, Greeley, Fort Collins, and wherever



WESTERN STATES MISSION—DENVER CONFERENCE (See page 462)

our missionaries have labored, we have found people who had been watching and waiting for years for a more definite and positive way to serve God than what they had possessed. At this distance from Salt Lake City we meet hundreds of people who have either been interested in, or embittered against, 'Mormonism' by the actions of men whom they met there, who professed to be Latter-day Saints. How well it would be for the cause we represent if we could always remember, as the Savior said, 'To be as a light set upon a hill.' Our chief opposition, at present, comes from Hale Smith, a descendant of the Prophet, and a leader of the Reorganites in Denver, who is becoming alarmed at the serious inroads made by missionaries in his following, in this vicinity."

Top row, left to right: Henry H. Stokes, Dawson Lindsay, Esdras Finlinson, Ralph Anderson, Olin H. Jeppson, Urban S. Madsen, Geo. S. Pond, Lyman A. Kartchner, Cornell Knight, Claudius Winget. Third row: Albert L. Thomas, E. Roy Erickson, Nellie Porter, Zenna Worthen, Abraham T. James, Leah McKell, Caroline Adams, Ruby Nielsen, Andrew Hood, William N. Thomas, Robert A. Leatham. Second row: Earl H. Shumway, Lorenzo J. Cummings, Owen H. Martin, Mission Secretary, Vernal A. Bergeson, Sadie Winnill, Matron, Florence R. Knight, President of Mission Relief Societies, John M. Knight, Mission President, Minnie Knight, Harold B. Lee, Conference President; Daniel Petersen. First row: Richard, Ralph, Rodney, and Newell Knight.

"The Power of God is in the Church"

President Nephi Jensen of the Canadian Mission writes under date of January, 20: "Missionary work in Canada is progressing very satisfactorily. During the year, 1921, our elders baptized ninety-three converts. Our Church reports for last year show that we have over two hundred people in the mission who are converted, but who have not yet joined the Church through baptism. The power of God has been made manifest in the ministry of our companions. In one instance a man who had not been able to hear for nine years was given the ability to hear the gospel message through the faith and fasting and prayers of our missionaries. Recently, on the way to Toronto I had a conversation with a man, not a member of the Church, who told me that his little child was given up by the doctor to die, last November. The elders came to his home by solicitation at one o'clock in the morning and administered to the child. The next day the child sat up in bed and played. Our companions are obtaining daily witnesses of the fact that the power of God is in the Church of which we are members. Our missionaries greatly enjoy the *Era*."

PRIESTHOOD QUORUMS' TABLE

The Melchizedek Priesthood Study for 1922-23

Seven hundred and sixty eight representatives of the Priesthood of the Salt Lake stakes met in the Assembly hall Feb. 8, to hear Elders Joseph Fielding Smith and John A. Widtsoe of the Council of the Twelve explain the priesthood course of study for the higher priesthood and the priests for the years 1922-23, using the new text *Essentials in Church History*, by Joseph Fielding Smith. President Rudger Clawson presided and briefly explained the object of the meeting.

Elder Smith spoke first. He said it was important in the study of the history of the Church to consider foundation events and principles. We live in the last dispensation, into which all former dispensations are completed; therefore, it is necessary that the history shall deal briefly with those former periods. Elder Smith then explained the arrangement of the text book, its nature and contents. He had, he said, endeavored to weave into the history the development of the doctrines of the Church, as both of these divisions could best be studied together, they having a close relationship. The book aims to present the essentials of the history only, as a one volume work could do no more; but the many notes and references should be followed to the more complete works so that the student could get a fuller knowledge of events. The speaker pointed out the necessity of the student having access not only to the standard works of the Church, but to the documentary history of the Church, published in six volumes and copies of which it would be well if each quorum could possess. He also stated that it was necessary to become acquainted with the geographical facts connected with the history. When time and place are associated with the event, a much more lasting impression is made.

Elder John A. Widtsoe said he was pleased to see so many of the priesthood engaged in priesthood work. He spoke highly of the book to be used as a text for the next two years, and then presented some of the best methods of using it in the classes of the priesthood. A succession of facts alone is of little value in such a study. One must not get lost in the maze of facts and figures so that the meaning of the history and the principles underlying is not obtained. How God has built the Church historically should ever be in view. He explained that outlines are in course of preparation to help in the study of the text in classes. Care should be taken not to use any outline too closely, as there should always be room for the individuality and the initiative of the teacher. However, the outlines should be followed closely enough to allow all to finish the book within the prescribed two years' time. The speaker outlined a lesson from the book, using a blackboard for his diagram. He pointed out that questions on the lesson should not be limited to a review of the facts taught, but they should be in the form of problems for discussion growing out of the facts in the lesson. The opening prayer was delivered by Elder Edward H. Anderson, and the benediction was pronounced by Elder Richard R. Lyman. Two musical numbers were rendered by Raymond Edwards, accompanied by Professor A. C. Lund on the piano.

Honor the Sabbath Day and Keep it Holy

Appropriate Sunday activities for young men holding the Aaronic Priesthood

The list of things which should NOT be done on the Sabbath day is presented so often that it is quite familiar to us all. It might be interesting to consider how a deacon, teacher or priest might best occupy his time on the Lord's day.

In this matter more is expected of the young man who holds the holy priesthood, or, we might consider that this honor offers the boy even greater opportunity to get real joy out of this wonderful day, made all the more wonderful because it is hallowed and sacred.

This is directed only to young men who hold the Aaronic Priesthood, deacons, teachers and priests between the ages of perhaps twelve and twenty-one. They should not be expected to spend the entire day in meetings, neither will they have time to do so if they live up to all their priesthood opportunities.

Undoubtedly the first duty is to attend the quorum meeting, and of next importance is the sacramental meeting of the ward. If the priesthood meeting is not held on Sunday, there is the Sunday school in the morning and perhaps the M. I. A. in the evening.

If the boy can find time this is the best time of the week to prepare his lessons for the Church organizations to which he belongs—the priesthood lessons and those for the auxiliary associations.

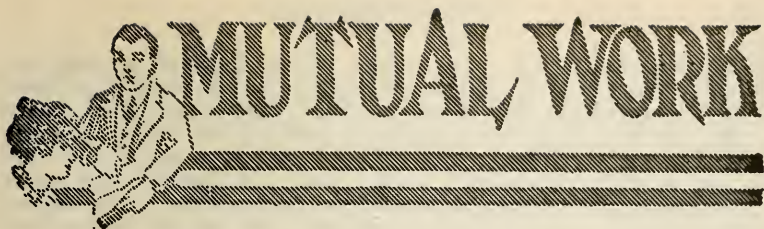
As a pleasant diversion from study and attendance at meetings the lesser priesthood activities offer a wonderful program. In fact the faithful priesthood member is very busy even during the meetings assisting with the Sacrament; acting as door tender, in receiving and seating the people in the house of the Lord and in looking after their comfort; distributing and collecting song and other books; arranging seats; providing flowers for the stand; assisting the Bishop; acting as messenger for the presiding officers of the several gatherings and other such activities which should make Sunday meetings appeal to members of the priesthood with an interest which could not be felt by other youths.

Then there is the great program of outside activities. There is no better time than on Sunday for deacons, either individually or in groups, to visit among quorum members. There may be some who are sick or otherwise in sorrow or trouble. How could boys find greater joy than in comforting such ones? They might well visit members who have been absent from quorum meetings or otherwise neglecting duty. Then there are visits among the widows and the poor in the ward.

The ordained teachers who are to mingle among the Saints and comfort, encourage and teach might do much of this on the Sabbath day. They could bring great happiness into the homes of elders who are out in the missionary field. Either in their own capacity or in company with older, visiting teachers they might do a great missionary work among weak and discouraged Church members. Such hearts would be made happy by well told pioneer or gospel stories and by the songs of Zion sung by soloists or group singers from these priesthood quorums whose duty it is to comfort and bless the Saints.

The priests also might spend much of their Sunday time in activities pertaining specially to their offices. Unless otherwise provided for baptisms might well be performed on the Sabbath at which the priests should assist and officiate. They might not only visit and mingle among prospective and new converts but hold cottage and public meetings both indoors and out-of-doors. They might be given the responsibility of seeing that all the sacrament, the bread and the water, that is to be served during the day is sweet and pure, the utensils clean and the service properly conducted. They themselves should officiate in the ordinance of the Lord's Supper.

These are but few of the many priesthood duties which might make up very busy and joyous Sundays in the lives of Lesser-Priesthood members. If youths holding this sacred privilege have the spirit of their callings will be humble, prayerful and willing to serve the Lord diligently on his day, he will magnify them. They will have no time to dishonor the Sabbath and their activities on this day will make it the most glorious of all the days of the week.—*LeRoi C. Snow.*



Advanced Senior Department

"We Stand for Loyal Citizenship"

"Obedience to law is liberty" should be inscribed upon the hearts and memories of the present day generation. In these lawless times when life and property are no longer held sacred by so many, it is timely that we should resolve anew to "stand for loyal citizenship." When one of our respected citizens was recently called from his hearthstone at the evening meal only to be ruthlessly slain in cold blood, a so-called preacher denounced some of our laws now being enforced as "fanatical legislation." It was poor consolation to the friends of this innocent victim of lawlessness to have the very source of law characterized as "fanatical." If preachers of religion make free to attack the very foundation of law and order, can we expect the unfortunates of society to be law-abiding? If ministers of religion will undermine laws which, perchance, may interfere with some of their appetites, will the homeless and hungry man permit the "fanatical laws" against robbery, burglary, assault, and murder, to stand between him and his desires? Good citizenship should uphold and enforce every law. The unwise law, if enforced, will the sooner be repealed. In a republic, where the people are the source of all law and authority, it is important that the citizens "shall stand for loyal citizenship."

Summer Work

The joint Social and Summer Work committee of the two M. I. A. General Boards has prepared an outline for summer work which provides for four programs for the evenings of June, July, August and September fast Sundays. There are also programs for such associations as continue the regular weekly meeting throughout the summer, either on Sunday or week-day sessions. The new outline and program will be ready for distribution at about the April Conference, and will also appear in the *Improvement Era* and the *Young Woman's Journal*. A number of new features are suggested which will not only make the program very attractive, but will be of great interest and value where efficiently carried out.

Los Angeles Conference

Over 3,000 members and investigators attended the sessions of the semi-annual conference held here Nov. 5-7 under direction of Conference President Axel A. Madsen. Almost 1,000 more people attended this conference than attended any other in the California mission this season. Two new conferences, Long Beach and San Diego, have been organized out of the Los Angeles Conference during the summer yet there were practically as many people in attendance this fall as last spring.

Presiding Bishop of the Church, Bishop Chas. W. Nibley was in attendance and spoke. All reports showed that there had been a vast increase. Superintendent Cornwall reported that there were now 49 Sunday schools in the mission as compared with 19 two years ago, and that there were 24 mutuals as compared with 12 two years ago; 950 new officers

are working in these new organizations. There is almost an equal percentage of increase in the number of Branches and the number of Relief Society organizations. The Vision, by Evan Stevens, was given Sunday evening by the combined Los Angeles and Ocean Park choirs, 70 voices, under direction of William B. Salt. There were 840 crowded in the building, and many were turned away. Elder Everard McMurrin gave a masterful introduction to the cantata. Preparatory to the chorus, "The Vision," all lights in the chapel were turned out for a few seconds, and a strong searchlight from without was thrown upon the colored art window at the front of the chapel which shows the Father and the Son appearing to the boy Prophet, it gave a wonderful setting to the chorus.

A Natural Leader Recognized



Sometime ago the *Era* printed an account of Scout Robert P. Zemp saving William Rosenthal from drowning in Bear River, July 19, 1920. For such service the National Court of Honor of the Boy Scouts of America have awarded him an Honor Medal. Robert registered as a Scout, February 2, 1920, joining Troop No. 2 of Evanston, Wyoming. On March 30, 1920, he qualified as a second class scout. He became a first class scout, April 9, 1921. Since that time he has a total of 23 merit badges to his credit, qualifying as a Life and Star scout, August 22, 1921, and on September 8, 1921, he became an Eagle scout. He has been senior patrol leader of Troop No. 2, since April 9, 1921. Robert was born at Evanston, Wyoming, August 14, 1904, and has resided continuously at that place. Shortly after he became a scout he began looking for something to do so he could become thrifty, and finally he was given the position of janitor at the Uinta county library, June 1, 1920. He has served in that position since, doing the work, before and after school and on Saturday. He is a natural leader, for everything "Bob" does is applauded by the other boys. He is not puffed-up over his attainments, he is just anxious to do the things that are required of him. Scout work has meant a great deal to this boy. He has been a more thoughtful son, a more diligent student, and his future appears bright.

First Annual Fathers and Sons' Outing, Teton Stake, Idaho

Time: August 10-11-12. Place: Table Rock Mountain.

Headed by Stake President Albert Choules, stake superintendent of Y. M. M. I. A. Leon M. Strong, and stake Scout leader Clifford S. Wilson, the fathers and sons of Teton stake had their first annual outing August 10-11-12, 1921. A glorious trip. Automobiles carried the happy crowd to the head of Teton canyon, Targhee National Forest, the night of the 10th. The pitched camps formed a complete circle on a little island with clear mountain water completely encircling the camp. The prescribed exercises were carried out under the direction of C. S. Wilson. While the several fires were flickering faintly toward their evening's end, the final evening program drew to a close with physical contests and camp stories. The fathers

matched themselves in physical prowess against their sons only to learn that on the next annual outing the sons would be the better men. The following morning the party was ready early, and eager for that much-talk-of climb to Table Rock, situated immediately below the famous Teton peaks. The procession swung out in long, slender file and soon disappeared in the foliage, the boys, Uncus-like, nimbly threading their way through the undergrowth in advance of their senior companions. They were anxious to show "dad" how to climb. It was a strenuous climb for the first half. President Choules and Bishop Harris, inured to the smooth tread of the merchant, proved themselves real Scouts in sticking with it to the bitter (?) end.



Showing the south end of Table Rock looking west. The large glacier in the fore-ground has been there probably as long as the rock.

After two hours of joyful climbing the Grand Teton, the watch tower of the Rockies, came into view again. Somber and silent it pointed majestically upward as it did when Fremont and Bonneville explored the unknown. This peak is about 14,000 feet in the air, and so steep and rugged that it is said no one has ever reached the zenith. Others hold that once a mountaineer succeeded in planting a small U. S. flag at the very top. Table Rock is, as the name implies, a table of rock, from the distance seemingly jutting out from the peaks, but at close range a flat elevation standing out alone, with a glacier that never goes immediately below, at the east. Between Table Rock and the Peaks is a stretch of shale rock leading to a perpendicular cliff, between which and the Peaks is a tremendous gulf, hundreds of feet deep, with a creek to be seen faintly at the bottom in Glacier canyon. Lovers of mountain scenery who have visited the wonders of the U. S. testify that Table Rock, Glacier canyon, and the Teton Peaks are second to none in grandeur. After exploring considerably, eating dinner with the tiny mountain rabbits, and refreshing with draughts of sparkling cold water as it ran from a small

hole in a huge rock, the party betook themselves to camp to dream about explorers, *The Virginian*, Indians, and—mother!—Leon M. Strong.



A few of the survivors. Between them and the peaks is the awful gulf walled in on three sides by perpendicular rock walls, with Hurricane Pass at the right, leading through the glacier canyon on to Jennie's Lake, Jackson Hole country.

Y. M. M. I. A. EFFICIENCY REPORT, JANUARY, 1922

STAKES	Membership	Class Work	Special Activities Pr gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
Alpine	9	10	10	7	10	7	7	9	10	9	88
Bear River	10	5	10	3	10	9	7	10	8	5	77
Beaver	9	10	8	.....	6	7	5	10	4	10	69
Benson	10	6	10	9	10	9	9	10	9	8	90
Box Elder	10	7	10	6	10	10	8	10	9	9	89
Cache	10	6	9	10	8	8	4	10	9	8	82
Carbon	10	10	10	5	5	10	8	9	10	10	87
Cottonwood	10	8	9	9	8	8	8	9	7	8	84
Deseret	10	6	7	3	5	8	7	9	6	6	67
Emery	8	6	9	4	10	7	5	10	8	8	75
Ensign	7	6	10	10	10	8	6	10	9	5	81
Garfield	9	10	8	3	10	.....	4	10	3	7	64
Granite	8	8	9	10	5	8	4	9	10	7	78
Hyrum	10	9	10	8	10	9	9	10	10	7	92
Jordan	10	6	9	9	6	9	5	9	9	6	78
Juab	10	10	10	10	10	10	10	10	10	10	100
Kanab	10	6	9	7	10	10	6	10	10	10	88
Logan	10	10	9	10	10	8	9	10	9	7	92
Liberty	9	9	9	9	9	9	8	9	10	9	90
Millard	10	9	7	7	8	9	5	10	5	8	78
Morgan	10	5	6	3	8	10	6	10	5	5	68
Nebo	9	6	10	8	9	6	6	9	9	7	79
North Davis	9	5	10	6	4	7	8	9	3	5	66
North Sanpete	10	10	9	8	8	8	3	9	8	6	79

M. I A. EFFICIENCY REPORT (Continued)

STAKES	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-fr. Class	TOTAL
North Sevier	10	8	4	2	2	10	4	10	-----	5	55
North Weber	8	8	8	5	8	8	6	8	10	6	75
Ogden	8	8	10	9	10	9	8	10	10	10	84
Panguitch	10	5	7	1	7	7	2	9	10	6	64
Parowan	9	9	8	4	6	6	6	8	5	4	65
Pioneer	7	5	10	8	7	6	8	10	10	6	77
Roosevelt	10	10	10	10	10	10	10	10	9	9	98
St. George	10	10	8	1	9	6	6	10	-----	7	67
Salt Lake	9	6	9	8	10	10	9	9	10	8	88
San Juan	7	6	8	8	7	6	3	3	8	7	68
Sevier	10	8	10	8	10	8	7	9	8	9	87
South Davis	10	4	9	9	10	10	9	8	10	8	87
South Sanpete	10	10	8	3	7	7	4	9	4	6	68
South Sevier	9	8	10	3	6	7	9	6	7	-----	65
Summit	10	10	8	7	9	8	6	9	-----	4	71
Tooie	8	8	6	1	6	1	2	6	1	2	41
Uintah	9	9	7	4	9	8	5	8	7	6	72
Utah	8	9	9	8	9	9	9	9	10	7	87
Wasatch	9	7	10	3	7	10	7	10	8	7	78
Wayne	10	5	8	-----	8	5	4	10	4	5	59
Weber	10	10	10	10	10	10	10	10	9	9	98
Bannock	10	6	6	4	2	6	6	8	8	4	60
Bear Lake	10	8	7	2	10	10	9	10	7	5	78
Bingham	10	8	5	4	7	5	6	8	5	5	63
Blackfoot	10	8	10	7	10	10	6	10	10	5	86
Blaine	10	10	10	5	10	5	5	10	10	5	80
Boise	10	6	9	5	10	7	4	10	10	5	76
Burley	10	5	9	9	9	8	6	9	9	8	82
Cassia	10	6	10	8	10	9	9	10	8	6	86
Curlew	9	9	8	5	5	8	9	10	5	5	73
Fremont	10	9	10	10	10	10	9	10	9	9	96
Franklin	10	6	10	10	10	10	5	10	10	5	86
Idaho	10	10	8	4	8	7	7	9	6	4	73
Lost River	10	10	10	5	10	10	5	10	8	5	83
Malad	10	9	5	2	7	8	8	6	6	6	67
Montpelier	10	6	9	5	7	8	7	9	8	4	73
Oneida	7	5	10	5	10	10	8	10	7	5	77
Pocatello	10	9	10	7	8	9	9	10	8	6	86
Portneuf	10	10	10	5	10	10	4	10	7	5	81
Raft River	10	10	7	-----	6	9	6	10	3	4	65
Rigby	8	5	7	4	1	7	6	7	9	4	58
Shelley	10	8	10	5	9	10	9	10	10	9	90
Teton	6	5	4	1	2	-----	6	4	2	2	32
Twin Falls	10	5	10	9	7	5	7	10	4	7	74
Yellowstone	10	9	8	4	10	9	7	10	8	6	81
Maricopa	10	9	10	5	10	10	7	10	10	10	91
St. Johns	10	10	6	2	6	5	2	10	10	8	69
St. Joseph	10	6	8	3	10	7	3	10	8	8	73
Snowflake	10	9	7	-----	10	10	9	10	5	5	75
Big Horn	10	9	10	9	10	9	7	9	5	9	87
Star Valley	10	6	5	1	6	5	4	8	6	4	45
Woodruff	7	10	10	3	10	7	5	8	5	5	70

M. I. A. EFFICIENCY REPORT (Continued)

STAKES	Membership	Class Work	Special Activities Prgm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Meetings or Teach.-Tr. Class	TOTAL
San Luis	10	10	10	5	5	5	5	10	10	5	75
Young	10	10	4	.....	4	6	4	6	.....	5	49
Alberta	10	7	6	.....	5	7	3	8	5	3	54
Taylor	10	8	10	10	8	10	9	10	6	9	90
Moapa (Nev.)	10	9	6	3	4	7	6	10	8	5	68
Union (Ore.)	10	10	10	.....	10	10	7	10	6	10	83
Juarez (Mex.)	10	10	10	5	.....	5	5	10	.....	10	65

REMARKS

We appreciate the prompt response of the 83 stakes to our request for January reports. We regret that Duchesne, Tintic, and Lethbridge sent no reports. Now let us all have a complete report for February by March 10. These reports will be a splendid basis for work for next season.

Y. M. M. I. A. STATISTICAL REPORT FOR JANUARY, 1922

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Alpine	899	18	18	270	188	368	826	187	121	258	566
Bear River	516	12	12	299	114	154	567	141	57	70	268
Beaver	287	7	6	99	80	52	234	51	59	74	184
Benson	761	13	13	252	327	314	893	126	182	208	516
Box Elder	770	12	12	402	263	302	967	233	150	186	569
Cache	520	8	8	157	258	281	696	76	126	180	382
Carbon	360	9	3	120	118	139	377	88	85	93	266
Cottonwood ..	749	12	12	223	281	327	831	104	140	203	447
Deseret	398	10	10	213	106	136	455	110	60	75	245
Emery	555	9	9	61	194	222	477	39	107	143	289
Ensign	907	7	7	138	193	286	617	72	104	174	350
Garfield	271	8	4	40	139	80	259	36	76	58	170
Granite	1722	16	16	343	351	579	1273	183	200	402	785
Hyrum	500	10	10	189	151	204	544	111	116	117	344
Jordan	914	16	8	169	161	168	498	59	74	69	202
Juab	352	5	5	175	106	162	443	122	80	128	330
Kanab	210	7	7	122	61	84	267	56	36	52	144
Logan	610	11	11	192	162	252	606	139	160	195	494
Liberty	1041	11	11	376	228	412	1016	218	126	277	621
Millard	338	6	6	106	135	107	348	62	81	64	207
Morgan	216	9	8	127	135	103	365	42	81	56	179
Nebo	912	14	11	217	248	290	755	177	165	195	537
North Davis ..	423	7	7	84	135	159	378	37	63	92	192
No. Sanpete ..	766	14	12	143	205	233	581	96	118	156	370
No. Sevier	272	5	5	108	113	80	301	49	55	50	154
North Weber ..	626	16	14	100	226	179	505	45	115	91	251
Ogden	682	11	11	220	175	200	595	190	140	180	510
Panguitch	276	6	6	112	102	101	315	56	51	60	167
Parowan	487	9	7	105	83	69	257	65	57	46	168
Pioneer	933	14	12	180	213	305	698	61	105	166	332

M. I. A. STATISTICAL REPORT (Continued)

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Roosevelt	325	10	10	111	112	156	379	66	78	112	256
St. George	643	15	15	204	377	281	862	118	195	187	500
Salt Lake	1026	12	12	297	235	365	897	168	144	214	526
San Juan	250	4	3	91	42	59	192	52	26	30	108
Sevier	363	6	6	115	166	164	445	55	99	98	252
South Davis ..	476	9	9	148	172	237	557	68	67	110	245
South Sanpete	440	10	10	138	291	194	623	102	191	130	423
So. Sevier	300	7	7	23	100	117	235	18	80	96	194
Summit	210	12	12	30	167	140	337	15	116	96	227
Tooele	425	9	6	90	100	150	340	72	80	120	272
Utah	409	9	8	88	136	141	365	53	87	83	223
Utah	1399	20	20	323	340	456	1119	300	290	400	990
Wasatch	375	9	9	86	132	122	340	61	93	91	245
Wayne	201	6	6	18	126	87	231	9	59	51	119
Weber	1060	14	14	364	337	360	1061	230	190	294	714
Bannock	257	10	9	156	80	112	348	103	44	75	222
Bear Lake	384	11	11	175	155	184	514	88	110	127	325
Bingham	564	14	11	258	137	180	575	148	79	96	323
Blackfoot	474	9	9	237	118	134	489	114	75	75	264
Blaine	460	13	8	15	15	16	46	9	10	15	34
Boise	280	8	8	81	119	95	295	53	67	59	179
Burley	375	11	11	193	125	150	468	100	68	76	244
Cassia	181	6	6	108	64	77	249	52	31	31	114
Curlew	147	10	5	19	96	59	174	4	64	30	98
Fremont	655	13	13	288	233	298	819	166	133	170	469
Franklin	437	10	10	201	162	156	519	105	103	86	294
Idaho	218	12	11	118	91	136	345	74	68	74	216
Lost River	153	8	6	75	87	58	220	54	58	49	161
Malad	347	11	8	91	180	105	376	63	103	62	228
Montpelier	392	11	11	152	169	155	476	75	95	98	268
Oneida	370	11	8	124	78	85	288	72	38	52	162
Pocatello	358	10	10	159	109	165	433	86	68	108	262
Portneuf	300	12	10	33	184	115	332	21	123	93	237
Raft River	160	9	9	119	56	68	243	73	46	48	167
Rigby	550	16	11	206	106	155	467	109	63	80	252
Shelley	350	8	8	192	118	123	433	103	61	78	242
Teton	299	8	4	40	99	36	175	13	54	19	86
Twin Falls	182	5	4	78	26	35	138	46	13	21	80
Yellowstone ..	338	8	8	180	77	105	362	103	57	70	230
Maricopa	368	8	8	196	132	142	470	106	81	80	267
St. Johns	220	7	7	133	49	74	256	100	32	59	191
St. Joseph	500	15	14	88	292	266	646	41	169	130	340
Snowflake	257	10	10	207	39	95	341	130	30	61	221
Big Horn	289	6	6	116	130	84	330	74	70	64	208
Star Valley	334	11	11	126	151	158	435	60	83	101	244
Woodruff	425	9	8	112	77	297	486	85	60	65	210
San Luis	200	4	3	88	74	62	224	74	44	49	167
Young	99	5	3	45	30	49	124	24	18	30	74
Alberca	425	11	10	202	167	142	511	118	101	92	311
Taylor	325	5	5	162	167	115	444	87	88	66	241
Moapa (Nev.) ..	190	8	6	10	10	9	29	9	9	8	26
Union (Ore.) ..	148	5	5	96	35	41	172	63	25	30	148
Juarez (Mex.) ..	135	5	4	48	30	76	154	30	20	60	110

PASSING EVENTS



Frederick Theurer, former bishop at Providence, died at the age of 82 years. He was a native of Switzerland, born September 29, 1839.

General Christian R. Dewet, commander of the Boer forces during the war with Great Britain in 1899, died at Dewetdorp, South Africa, Feb. 3, at the age of 78 years.

Giovanna Virga, noted Italian novelist and poet died Jan. 27, aged 82 years. One of his best known works was *Cavalleria Rusticana* from which Mascagni's opera was adapted.

Former Bishop George S. Coleman of Teasdale died, Jan. 22, 1922, as a result of injuries received when a horse he was riding fell. He was born in Smithfield, May 20, 1866.

C. W. Anderson, Mt. Pleasant, San Pete county, Utah, died Feb 10, at his home, 79 years old. He was a native of Sweden, born Nov. 12, 1843, and came to Mt. Pleasant in 1859.

"*Nellie Bly*" died in New York, Jan. 27, of pneumonia. Her name was Mrs. Elizabeth C. Seaman. She became famous as a journalist when she traveled around the globe for the *New York World*, in 1889.

The permanent international court of justice at the Hague has elected Judge B. T. C. Loder, a Hollander, as president and Judge Charles Andre Weiss, French as vice president, says a dispatch from the Hague, Feb. 7.

Dr. John A. Widtsoe was appointed commissioner of education of the Church, on motion of Elder David O. McKay, Jan. 26, 1922. Elder McKay resigned that position owing to a desire to devote more time to foreign missions.

Viscount Bryce died suddenly Jan. 22, at Sidmouth, England. In America he was best known for his work on the "American Commonwealth." He was credited with knowing more about America than most Americans.

James Arno Kirkham, of the British Mission, returned from Liverpool, January 17. He states that the anti-"Mormon" campaign of Winifred Graham had blown over before his departure and that the mission is in excellent condition.

Mrs. Zina Huntington Smoot, died at Provo, Jan. 18, as a result of paralysis caused by cerebral hemorrhage. She was the widow of State Senator A. O. Smoot, and was born in Springville, the daughter of Don C. and Malinda Singleton Huntington.

Nathanael V. Jones, who passed away in Salt Lake City, April 18, 1921, was born in this city Nov. 9, 1850, the son of Nathanael Vary and Rebecca Maria Burton Jones. He held important positions in the Church and was a prominent figure in the community.

Mrs. Elizabeth Huffaker died Jan. 27, at the home of her daughter, Mrs. Joseph Gardner, West Jordan, at the age of 83 years. She was born in

Missouri, March 3, 1839, and came to Utah in 1847. She is survived by 7 children, 51 grand-children, and 61 great-grandchildren.

Mrs. Lydia Shurtliff, 85 years of age, died, Jan. 18, at her home, Salt Lake City. She was a native of Nauvoo, Ill., and had been a resident of Utah for the past seventy-eight years. Mrs. Shurtliff was a sister of L. W. Shurtliff, president of the Weber stake of the Church.

Maude Adams gave her country estate to a Catholic sisterhood. The donation is valued at \$130,000 says a New York dispatch of Jan. 16. Miss Adams was born in Salt Lake City, in 1872, and is said to be a Protestant. As an actress she has achieved international fame.

Cardinal Achille Ratti was elected pope, Feb. 6, to succeed Benedict XV. He was born in Desio, Italy, March 31, 1857. When the new republic of Poland was established, Ratti was made archbishop and sent to Poland as the representative of the holy see. He will be known as Pius XI.

Sir Ernest Shackleton died, Jan. 5, on board the ship *Quest* on which he was making another expedition into the Antarctic. The body was brought to Montevideo, Uruguay, on a Norwegian steamer, *Professor Cruvel*. The death occurred off the South Georgia Island. Captain Wild continued the expedition.

A. Barton Hepburn died in New York, Jan. 25, as a result of injuries received when struck by a "bus" Jan. 20. He was well known as a financier and philanthropist. He contributed more than three million dollars to educational and benevolent institutions.

George Stringfellow died, Feb. 4, at his home in Salt Lake City, at the age of 84 years. He was born at Hucknall, Huthwaite, England. With his mother and two sisters, he emigrated to Utah in 1864. They crossed the Atlantic ocean in the sailing vessel *General McClellan*, making the voyage in thirty-two days.

The B. Y. U., Provo, won the championship, Jan. 20, when its negative team defeated the U. of U. affirmative team in Salt Lake City, and its affirmative team triumphed over the negative of the U. A. C., at Provo. The question debated was: "Resolved, that the U. S. government cancel all war loans to the nations associated with her in the war against Germany, provided Great Britain does likewise."

A new college, to be known as College of Applied Arts, was added to the Brigham Young University, Provo, by a decision of a meeting of the trustees, Jan. 25, President Heber J. Grant presiding. Dr. M. C. Merrill was appointed dean of the college, and his wife, Mrs. Amy Lyman Merrill, was made dean of women of the University.

A medallion in honor of Marshal Foch will be made by the Utah Sculptor, Cyrus E. Dallin, to whom falls the honor of being commissioned by the state of Massachusetts to execute that work of art in honor of the visit of General Ferdinand Foch, commander-in-chief of the allied armies in the late war, on the occasion of his visit to the United States.

The agricultural conference called by President Harding, convened at Washington, Jan. 23, with about 300 delegates present. The president, in his opening address, made several suggestions of topics for discussion, including the development of the water resources and a code of laws and business procedure; co-operative loaning, buying and selling, etc.

Fire in the Lafayette school building, Salt Lake City, Jan. 20, caused a damage estimated at \$200,000. When the flames were extinguished only the walls were standing. The mercury registered in the neighborhood of

6 degrees below zero, and some of the firemen were frost bitten and had to be taken to the hospital. The building was completed in 1904.

Mrs. Elizabeth Jolly Hicks, wife of George A. Hicks and one of the first settlers of Spanish Fork, died at her home Jan., 29, after an illness of three days from pneumonia. Mrs. Hicks was born in Weekly county, Tenn., May 6, 1837, the daughter of Henry B. M. and Britannia May Jolly. Her parents embraced the gospel and went to Nauvoo in 1840.

A new gas from straw obtained by distinctive distillation has been produced by the United States government at one of its experimental farms at Arlington, Va. An automobile has been operated with the new combustible, and it has been used for illuminating purposes as well as for cooking, but the possibilities of straw gas have not yet been fully determined.

Joseph Armstrong Fisher died at his home, Salt Lake City, Feb. 5. He was a pioneer of 1850, born in Nauvoo, Ill., July 28, 1841. In 1862 he served in the Civil war by helping keep the lines of communication open between San Francisco and Omaha, under Captain Lot Smith. In 1863 he crossed the plains a second time, this time for the purpose of assisting emigrants into Utah.

Famine in Russia is said to be threatening fifteen million people with death, unless speedy relief comes. That was the statement made by Dr. Nansen before the relief committee of the League of Nations at Geneva, Jan. 25. He said 33,000,000 souls are affected by the lack of food. Cannibalism he said is resorted to in the famine-stricken area, as reported in a dispatch dated Jan. 30.

Mrs. Mary Tobitha Coon, a pioneer of 1847, died Jan. 25, at the home of her son, Bishop Isaac W. Coon, Pleasant Green, Utah, of bronchial pneumonia. She was born March 3, 1834, at Nashville, Tenn., and came to Utah in the Daniel Spencer company, in 1847. She married John Coon in 1854 and became the mother of ten children. She had 67 grandchildren, 87 great grandchildren, and 4 great-great grandchildren.

The Knickerbocker Theater, Washington, collapsed Jan. 28, under the weight of two feet of snow on the roof. One hundred and seven persons were killed and 134 injured. Among those reported dead was Guy S. Eldredge, of Salt Lake City, brother-in-law of Senator Reed Smoot. Scott A. Dahlquist and Albert H. Paul, two Utah boys, arrived as the building collapsed and rendered efficient service in rescuing the injured in the debris.

Methodists favor the law of tithing, according to a statement by Dr. Lovejoy, secretary of the stewardship movement of that church, made in an address at Detroit, Jan. 15. "The basic coin for church and Sunday school purposes still is the red cent," he said. "Churchmen today are giving but a trifle more than their grandfathers did for religion. A man still may be a respected member of a fashionable city church, ride in an \$8000 automobile and pay 25 cents a week for his religion."

Pope Benedict XV died Jan. 22, after a few days' illness which developed into pneumonia. He was born near Genoa, Italy, in 1854, and became pope, Sept. 6, 1914. Benedict succeeded in restoring diplomatic relations with many countries, including Great Britain, and a short time before his death he had formulated a plan for reconciliation between the Vatican and the Italian government, on the basis of the recognition of the political independence of the Vatican ground and buildings. The remains were laid to rest in St. Peter's church Jan. 26.

Eli A. Folland was called by death at a hospital in Salt Lake City,

as a result of pneumonia. He was born April 8, 1855, at Exeter, England, and came to Utah with his parents in 1865 as members of the ox-cart company headed by Captain George Holliday. He has resided in the Sixteenth ward for fifty-four years. Mr. Folland served the city as a member of the city council in the years 1890, 1891, 1892 and 1893. He was a member of the building committee during the construction of the city and county building. He was for ten years superintendent of the Salt Lake Foundry and Machine Co. He spent the years of 1881 and 1882 in missionary work.

One hundred and thirty-seven years old was the reputed age of Ga-Be-Na-Wonce, also known as John Smith and "Wrinkled Meat," a Chippewa Indian, who died at Cass Lake, Minn., Feb. 7, after a week's illness of pneumonia. A year ago he became totally blind, but his mind remained clear and he often recalled when he was a scout for the Chippewas in the wars with the Sioux. He also remembered events of the war of 1812. One of his boasts was that he had never fought against the white man. Up to four years ago he had never visited a big city. He had been married eight times. He had no children, and the only survivor is Tom Smith, an adopted son, with whom he lived.

Mrs. Amy Lyman Merrill, Superintendent of the Practice House and Chairman of the Woman's Advisory Committee, at the Utah Agricultural College, was recently appointed Dean of Women at the Brigham Young University for the next school year. Mrs. Merrill is a daughter of the late President Francis M. Lyman. She is a graduate of the Utah Agricultural College and has taught in the public schools in Utah and also in the L. D. S. U., where she was head of the Domestic Science Department. She was the first Home Demonstrator in Utah. Mrs. Merrill has done work at both the University of Chicago, and Columbia University, having done special Practice House work at the latter in the summer of 1919. She is the wife of Dr. M. C. Merrill, who was recently appointed Professor of Horticulture and Dean of the new College of Applied Arts, at the Brigham Young University.

The armament conference in Washington was formally closed Feb. 6, with the signing of various documents and a farewell address of President Harding. As a result of the conference there will be a "naval holiday" as regards the building of the largest type of battleships and scrapping of a certain number, thus obviating naval competition between the United States, Great Britain, and Japan. The Anglo-French alliance will be terminated and an agreement between the United States, Great Britain, Japan, and France will take its place; certain restrictions regarding the use of submarines and poison gases have been agreed on; Japan and China have reached an understanding concerning the Shantung controversy, but Japan has made it clear that she has no intention to withdraw from Manchuria and Siberia; finally, the United States has agreed not to have any naval station in the Pacific west of the Hawaiian Islands, in consideration of an understanding that Japan will not fortify certain islands.

Dr. M. C. Merrill, Professor of Horticulture at the Utah Agricultural College, has just been appointed Professor of Horticulture, and Dean of the new College of Applied Arts, at the Brigham Young University. Dr. Merrill is the son of the late Elder Marriner W. Merrill. He was graduated from the Utah Agricultural College in 1905. After a year of teaching in Springville he accepted a position with the Bureau of Agriculture as Agricultural Inspector and Superintendent of an experiment station in the Philippine Islands. He resigned this position in 1910, and spent the following year studying agriculture in Japan, China, Ceylon, Egypt, Palestine, and twelve countries of Europe and the British Isles. Upon his return

to America he spent one year in graduate work at Cornell, after which he entered the University of Chicago where he received a master's degree in Botany, in 1912. The next year he entered Harvard University, from which he received a master's degree in Chemistry, in 1913. From Harvard he went to the Missouri Botanical Garden, at St. Louis, receiving the Ph. D. degree from Washington University in 1915.

Moses W. Taylor, who passed away at his home in Salt Lake City, Jan. 13, was a son of the late President John Taylor and Sophia Whitaker Taylor. He was born in Salt Lake City, March 9, 1862. From 1901 till 1921 he presided over Summit stake and was released on account of failing health. From a paper by Elder Charles R. Jones, patriarch of Summit stake, the following extracts are made:

"His work as a Stake President and leader among the people of Summit Stake, where he labored for twenty years, stands today as a monument to his honesty, integrity, and devotion to the cause in which he was engaged. During the years that he presided over that stake he attended every meeting and appointment that it was his duty to attend, with the exception of three or four, having traveled many miles at times to be at his post of duty. No weather was ever too inclement or roads too muddy to hinder him from attending to his duties. He was ever anxious for the welfare of his people; to see them succeed and prosper brought happiness to him. Surrounded, as he was, with a faithful and devoted wife and family, he was encouraged to go forth in the performance of his duties; he knew that their faith and prayers were always for him. The law of tithing was strictly obeyed by President Taylor, and upon several occasions when he has handed to me, as his bishop, a check for tithing, he would remark that it was for more than he had earned, but he always wanted to be on the safe side with the Lord. As a strict observer of the Word of Wisdom he led a clean and pure life—worthy of imitation by all his associates. President Taylor delighted to visit the homes of the people, whether they were members of the Church or not, and his presence in the home always brought joy to the occupants. He loved to bless and comfort those in trouble and need."

William W. Riter passed away at the Latter-day Saints hospital, Salt Lake City, Jan. 17, at the age of 83 years, after an illness of about three months. He was a pioneer of 1847, a faithful Church worker, and one of the leading business men of the West. Elder Riter was born in Chester county, Pa., September 4, 1838, and came with his parents to Utah in the exodus from Nauvoo, Ill., reaching Salt Lake in September, 1847. In the early '70s he was associated with President Brigham Young as one of the contractors in the construction of the Union Pacific, had an active part in the building of the Utah Central and was superintendent and manager of numerous of the branch roads that were big factors in the development of the state. In 1886 and 1888 he was the speaker of the house of the Utah legislature, and for more than thirty years he was a member of the board of regents of the University, chairman since 1905. Mr. Riter was vice president of the Deseret National bank, president of the Deseret Savings bank, vice president of the Ogden Savings bank, of the First National bank of Rexburg, Idaho, and of the Oregon Lumber company and the Utah Hotel company of Salt Lake. He was twice married; first at New York City in March, 1871, to Miss Susan Denton of East Rockaway, Long Island, N. Y., by whom he had two children. She died in this city in 1879. Four years later, in April, 1883, Mr. Riter was married to Miss Priscilla Jennings, daughter of William Jennings, once mayor of this city, by whom he has had six children. Funeral services were held in the Assembly hall, Jan. 19. President Heber J. Grant was one of the speakers who paid tribute to the sterling qualities of the departed.

Invest in Manhood



Finance Week, March 1-8, 1922

- 1—100 percent *Annual Fund*, based on enrollment of 1921
 2—10 or more *Life Members* in each stake. This means
 only one to a ward in many of our stakes

During this week see that each ward has met its quota.
 Let us do it now, and do it together.

Use the personal appeal plan, or in case of the General
 Fund, you may have an attractive social or dancing party.

Let us clear up this important part of our work.

When your stake and 85 other stakes have paid in full, then
 our work will be guaranteed.

A Plan, a leader, a little work and the job is done.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Life Membership Certificate

This Certifies that _____ of _____ Ward,
 _____ Stake, having paid the sum of Five Dollars into the LIFE
 MEMBERSHIP FUND, is hereby declared a Life Member of the Young Men's
 Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints.

In Testimony Whereof, we have hereunto set our hands at Salt Lake City, Utah,
 this _____ day of _____ A. D., 19____

General Superintendency D. M. M. I. A.

No. 497 By _____ General Secretary

Mr. Kenneth Kutter, D. V. M., United States Department of Agriculture, Bureau of Animal Industry, Mansfield, Louisiana says: "It has been my privilege to be a subscriber to the *Era* for a number of years. I find it consoling indeed when so far from Zion, and it is the next thing to a meeting with those who love the things I love. A recent contribution to the *Improvement Era*, "The Girl," by Nephi Anderson, without exaggeration, I enjoyed more than any fiction I have ever read. It seems to me there can be no more pleasing climax than reality."

Elder John E. Hipwell, writing from Melbourne, Australia, says: "We appreciate the *Improvement Era* very much. It is a great factor in producing faith among the Saints and in promulgating the gospel among investigators. The Melbourne Library has been presented with some copies, and the elders had received a letter from the public library asking for certain numbers of volume 24, so that a complete volume could be suitably bound and preserved in the library. The elders also presented the library with a new edition of the *Book of Mormon*."

Improvement Era, March, 1922

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